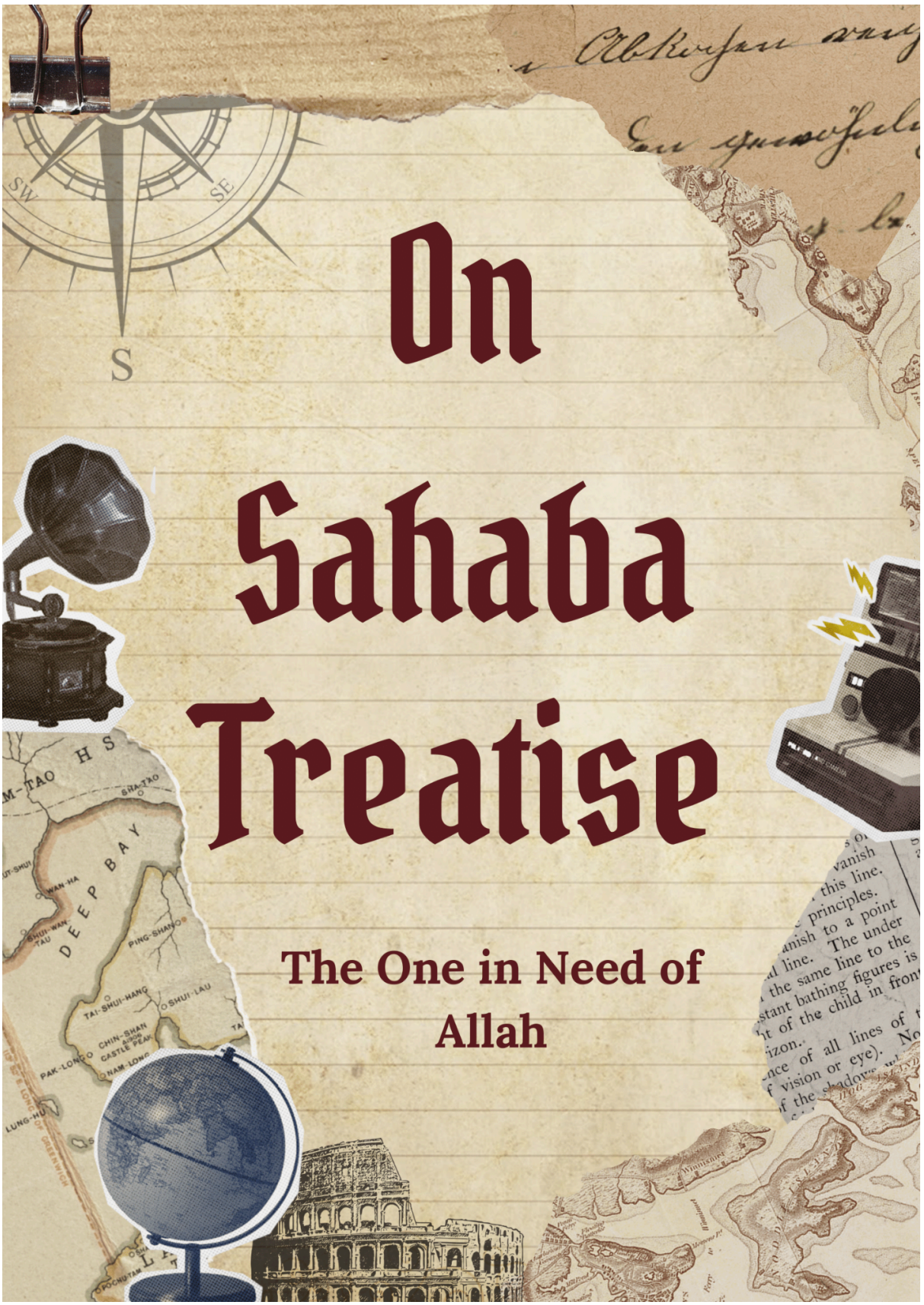
On
Sahaba
Treatise
The One in Need of
Allah

"Those Who Amazed the Farmers to Enrage the Disbelievers"

A Treatise in Defense of the Noble Companions

Recently, the discourse has increased among the wicked followers of Shi'ism and among the ignorant who follow them—whether intentionally or unintentionally—regarding the Companions of the Prophet **Muhammad** (peace and blessings be upon him), involving insults and defamation against them (may Allah be pleased with them and grant them His pleasure).

Attacking the Companions of **Allah's Messenger** (peace and blessings be upon him) is not something new to the people of Sunnah and to the people of Islam; rather, it is an old practice. Even during the lifetime of **Allah's Messenger** (peace and blessings be upon him), they were subjected to slander. In fact, even his own household was targeted when the head of hypocrisy, **Ibn Salul**, accused **Lady Aisha** (may Allah be pleased with her), the wife of **Allah's Messenger** (peace and blessings be upon him), of adultery. However, Allah declared her innocence from above the seven heavens. Despite this, the people of deviation and misguidance persist in maligning **Aisha**, the beloved of **the Chosen One** (peace and blessings be upon him), who was exonerated from above the seven heavens, even to this very moment.

What is astonishing is that many of the children of Muslims follow these people, tread their path, and imitate them. Some of them continue to babble about what they do not know and take from books what they have no understanding of, uttering words that support the claims of the people of misguidance. They mix statements from the books of Ahl al-Sunnah with the books of the Shi'ites, while they are neither among the people of knowledge to distinguish between the wicked and the pure, nor are they among those with sound belief to speak about these pure and righteous individuals. Speaking about them requires a creed as firm as mountains, patience, and a profound understanding guided by divine insight. It is not a subject for just anyone to discuss; otherwise, they would go astray and lead others astray.

In this treatise, we aim to discuss the noble Companions (may Allah be pleased with them) and briefly highlight their virtues without neglecting any essential aspects, Allah willing, based on what has been authentically reported from **Allah's Messenger** (peace and blessings be upon him) and from the Companions themselves. We will also refute the misconceptions that the people of deviation raise against and around them, which some may misunderstand.

Then, if Allah wills, we will address the tribulations that occurred and clarify exactly what happened, along with the incidents among the Companions of **Allah's Messenger** (peace and blessings be upon him) after his passing—misunderstandings that those without

knowledge or faith use to criticize them. We will demonstrate that all the narratives being circulated today are merely cheap and weak attempts, so that Muslims may distinguish between the righteous and the corrupt, the valuable and the worthless, and the weighty from the insignificant. And there is no power or strength except with **Allah, the Most High, the Almighty**.

Chapter One: The Virtues of the Companions (May Allah Be Pleased with Them All) from the Qur'an and Sunnah in General

Section

The Virtue of the Companions of Allah's Messenger (Peace and Blessings Be Upon Him)

(1) The Virtue of the Muhajirun and the Ansar, and Those Who Follow Them in Righteousness

Allah the Exalted says:

"As for the poor emigrants who were expelled from their homes and their wealth, seeking bounty from Allah and His pleasure, and supporting Allah and His Messenger—these are the truthful. And those who settled in the land and adopted faith before them, they love those who migrated to them, and find no resentment in their hearts for what they have been given, and they prefer them over themselves, even though they are in need. And whoever is saved from the greed of his soul—these are the successful. And those who came after them say: 'Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.'"

These three verses address:

First: The **Muhajirun** (Emigrants), describing them as poor and having abandoned their homes and wealth for the sake of Allah and His Messenger. They sought Allah's bounty and pleasure and supported Allah and His Messenger. Allah called them *truthful*. Among them were **Abu Bakr, Umar, Uthman**, and the emigrants from Quraysh among the Companions of **the Prophet** (peace and blessings be upon him, may Allah be pleased with them all).

Al-Bukhari narrated from **Umar ibn al-Khattab** (may Allah be pleased with him) that he said:

"I advise my successor to recognize the rights of the first Muhajirun and to honor their dignity. I also advise him concerning the Ansar, who settled in the land and embraced faith before them, to accept the good deeds of their righteous ones and to overlook the faults of their wrongdoers."

Secondly: **The Ansar, Who Loved Those Who Migrated to Them and Preferred Them Over Themselves**

It is reported in **Sahih al-Bukhari** and **Sahih Muslim** from **Abu Hurairah** (may Allah be pleased with him) who said:

"A man came to **Allah's Messenger** (peace and blessings be upon him) and said: 'O Messenger of Allah, hardship has befallen me.' So he sent a request to his wives, but they found nothing with them. Then he said: 'Is there any man who will host this person tonight for the sake of Allah's mercy?' A man from the Ansar (in one narration, it was **Abu Talhah al-Ansari**) said: 'I will, O Messenger of Allah.' So he took him to his home and said to his wife: 'Honor the guest of **Allah's Messenger** (peace and blessings be upon him); do not withhold anything from him.' She said: 'By Allah, I have nothing except the food for the children.' He said: 'When the children ask for dinner, put them to sleep, then come and extinguish the lamp, and we will endure hunger tonight for the guest of **Allah's Messenger** (peace and blessings be upon him).' So she did as he instructed.

The next morning, the guest went to **the Prophet** (peace and blessings be upon him), who said: *'Indeed, Allah was amazed last night by so-and-so and his wife,'* and then Allah revealed: {*And they give preference over themselves, even though they are in need.*} [Surah al-Hashr 59:9]"

Thirdly: **Those Who Follow These People in Righteousness Until the Day of Judgment**

These are the ones who love them, seek forgiveness for them, do not hold grudges against them, and do not harbor hatred towards them. If anyone fails to meet these criteria, they are not among those who follow them in righteousness.

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(2) The Companions Are Mentioned in the Torah and the Gospel, and Whoever Hates Them Has Disbelieved

Allah the Exalted says:

"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the effect of prostration. That is their description in the Torah. And their description in the Gospel is like a seed that sprouts, then strengthens it, then it becomes thick and stands firm upon its stalk, delighting the sowers—so that through them, He may enrage the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." [Surah al-Fath 48:29]

Al-Qurtubi said in his Tafsir:

*"Abu ‘Urwah al-Zubayri, from the descendants of **al-Zubayr**, narrated: ‘We were with **Malik ibn Anas**, and they mentioned a man who spoke ill of the Companions of **Allah’s Messenger** (peace and blessings be upon him). **Malik** recited this verse: "Muhammad is the Messenger of Allah, and those with him…" until he reached: "delighting the sowers, so that through them He may enrage the disbelievers." Then **Malik** said: ‘Whoever wakes up in the morning and finds in his heart hatred towards any of the Companions of **Allah’s Messenger** (peace and blessings be upon him), this verse has afflicted him.’ This was mentioned by **al-Khatib Abu Bakr**.’”*

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(3) The Companions Are the Best of People After the Prophets and Messengers

Allah the Exalted says:

"You are the best nation brought forth for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah." [Surah Aal ‘Imran 3:110]

It is well known that this verse was revealed during the lifetime of **the Prophet** (peace and blessings be upon him), and thus it refers to the Companions (may Allah be pleased with them).

Al-Qurtubi said:

*"It has been said that this [verse] refers to the Companions of **Allah’s Messenger** (peace and blessings be upon him), as he said: ‘The best of people are my generation.’ That is, those among whom I was sent. And since the Qur'an explicitly states that this nation is the best of nations, the scholars have narrated from **‘Imran ibn Husayn**, from **the Prophet** (peace and blessings be upon him), that he said: ‘The best of people are my generation, then those who follow them, then those who follow them.’ This indicates that the earliest of this nation are better than those who come after them. The majority of scholars have followed this view: that whoever accompanied **the Prophet** (peace and blessings be upon him) and saw him—even if only once in their lifetime—is better than those who come after him. The virtue of companionship with **the Prophet** (peace and blessings be upon him) cannot be equaled by any other deed."*

This nation is the best of all nations according to the explicit text of the Qur'an. And the best of this nation are its earliest members, the Companions of **Allah’s Messenger** (peace and blessings be upon him), as confirmed by the hadith reported by **al-Bukhari, Muslim, and others** from **‘Imran ibn Husayn** who said:

Allah’s Messenger (peace and blessings be upon him) said: *"The best of my nation is my generation, then those who follow them, then those who follow them."*

That is, the **Companions**, then the **Tabi‘un**, then the **Tabi‘ al-Tabi‘in** (the followers of the Tabi‘un) according to the correct view. This means that the Companions of **Allah’s Messenger** (peace and blessings be upon him) are the best people after the **Prophets and Messengers**, without a doubt.

Imam Ahmad recorded in his *Musnad*, with an authentic chain of narration, from **Abdullah ibn Mas‘ud**, who said:

*"Indeed, Allah looked at the hearts of His servants and found that the heart of **Muhammad** (peace and blessings be upon him) was the best among them, so He chose him for Himself and sent him with His message. Then He looked at the hearts of the servants after **Muhammad** and found the hearts of his Companions to be the best hearts among the servants. So He made them the ministers of His Prophet, fighting for His religion. Therefore, whatever the Muslims deem to be good, it is good in the sight of Allah, and whatever they deem to be evil, it is evil in the sight of Allah."*

(2) The Companions Are Mentioned in the Torah and the Gospel, and Whoever Resents Them Is a Disbeliever

Allah the Almighty said:
"Muhammad is the Messenger of Allah, and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is like a seed that sends forth its shoot, then strengthens it, so it thickens and stands firm on its stem, delighting the sowers, so that He may enrage the disbelievers through them. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."
[Surah Al-Fath (48:29)]

Al-Qurtubi said in his Tafsir:
"Abu 'Urwah Al-Zubayri from the descendants of Al-Zubayr narrated: 'We were with Malik ibn Anas, and they mentioned a man who was criticizing the Companions of the Messenger of Allah ﷺ. So, Malik recited this verse: 'Muhammad is the Messenger of Allah and those with him...' until he reached 'to enrage the disbelievers.' Then Malik said: 'Whoever wakes up in the morning with hatred in his heart against any of the Companions of the Messenger of Allah ﷺ has been struck by this verse.'"
(This was mentioned by Al-Khatib Abu Bakr.)

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(3) The Companions Are the Best of People After the Prophets and Messengers

Allah the Almighty said:
"You are the best nation brought forth for mankind; you enjoin what is right and forbid what is wrong and believe in Allah."
[Surah Aal 'Imran (3:110)]

It is well known that this verse was revealed during the time of the Prophet ﷺ and refers to the Companions, may Allah be pleased with them.

Al-Qurtubi said:
"It was said: This refers to the Companions of the Messenger of Allah ﷺ, as he said: 'The best of people are my generation,' meaning those among whom I was sent. And if it is established by the text of the revelation that this nation is the best of nations, then the scholars have narrated from 'Imran ibn Husayn that the Prophet ﷺ said: 'The best of my nation is my generation, then those who follow them, then those who follow them.' This indicates that the earliest members of this nation are better than those who come after them. Most scholars hold this view, and they say that anyone who accompanied the Prophet ﷺ, even for a single moment, is superior to those who came after, for the virtue of companionship is unparalleled."

Thus, this nation is the best of all nations according to the Qur'an, and the best of this nation are its earliest members—the Companions of the Messenger of Allah ﷺ.

This is affirmed in the hadith recorded by **Al-Bukhari and Muslim** and others, from **'Imran ibn Husayn**, who said that the Messenger of Allah ﷺ said:
"The best of my nation is my generation, then those who follow them, then those who follow them."

That is, the Companions, followed by the Tabi'un, and then the followers of the Tabi'un according to the correct view. This means that the Companions of the Messenger of Allah ﷺ are the best of people after the Prophets and Messengers, without doubt.

Imam Ahmad recorded in his Musnad, with an authentic chain, from **'Abdullah ibn Mas'ud**, who said:
"Indeed, Allah looked into the hearts of His servants and found that the heart of Muhammad ﷺ was the best of all hearts, so He chose him for Himself and sent him with His message. Then He looked into the hearts of His servants after Muhammad ﷺ and found that the hearts of his Companions were the best of all hearts, so He made them the ministers of His Prophet, fighting for His religion. Therefore, whatever the Muslims deem good is good in the sight of Allah, and whatever they deem evil is evil in the sight of Allah."

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(4) The Companions Do Not Disbelieve, Commit Immorality, or Disobey Allah and His Messenger

Allah the Almighty said:
"And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would surely be in trouble. But Allah has endeared faith to you and has made it pleasing in your hearts, and He has made disbelief, immorality, and disobedience hateful to you. Those are the rightly guided—by Allah's grace and favor. And Allah is All-Knowing, All-Wise."
[Surah Al-Hujurat (49:7-8)]

This is a very explicit statement that the Companions, may Allah be pleased with them, do not disbelieve in Allah and His Messenger, nor do they disobey or commit immorality. They do not deliberately or arrogantly deviate from His command, nor can they alter any of the

commands of Allah. Whoever claims that they altered, changed, or disobeyed Allah and His Messenger has opposed the clear text of the Qur'an.

Allah also described them as "the rightly guided," meaning that their abandonment of disbelief, immorality, and disobedience is due to guidance, which Allah bestowed upon them.

As for what happened during the Battle of Uhud, when some of the archers left their posts and disobeyed the command of the Messenger of Allah ﷺ, this was due to their own interpretation and was not intended as deliberate disobedience. Similarly, those who fled on the day of Uhud did not do so out of love for sin and immorality, far be it from them! Rather, it was a human error at most. Indeed, Allah immediately rebuked them, saying:
"Why is it that when a calamity struck you (on the day of Uhud), though you had struck them with a calamity twice as great, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allah is over all things competent."
[Surah Aal 'Imran (3:165)]

Yet, Allah forgave them, saying:
"Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing."
[Surah Aal 'Imran (3:155)]

The hadith recorded by **Al-Bukhari (3698)** states that a man from Egypt performed Hajj and saw a group of people sitting. He asked, "Who are these people?" They said, "They are from Quraysh." He then asked, "Who is the elderly man among them?" They said, "**'Abdullah ibn 'Umar**."

He asked him about **'Uthman**, saying:
"Do you know that 'Uthman fled on the day of Uhud?" **Ibn 'Umar** replied, "Yes."
He then asked, "Do you know that he was absent from Badr and did not witness it?" **Ibn 'Umar** replied, "Yes."
He asked, "Do you know that he was absent from the Pledge of Ridwan and did not attend it?" **Ibn 'Umar** replied, "Yes."
Then the man said, "Allahu Akbar!"

Ibn 'Umar said, "Come, let me explain to you..."

"As for his fleeing on the day of Uhud, I testify that Allah has forgiven him. As for his absence from Badr, he was married to the daughter of the Messenger of Allah ﷺ, and she was ill. So, the Prophet ﷺ said to him, 'You will have the reward and share of a man who attended Badr.' As for his absence from the Pledge of Ridwan, if there had been anyone in Makkah more honored than 'Uthman, the Prophet ﷺ would have sent him instead. The Prophet ﷺ sent 'Uthman, and the Pledge of Ridwan occurred after he had gone. Then the Prophet ﷺ took his own hand and said, 'This is for 'Uthman.'"

Thus, the Companions, may Allah be pleased with them, were either forgiven by Allah, or they did not act out of love for sin and immorality, but rather, they were humans who could err. Their fundamental trait was obedience, not disobedience.

(5) The Way of the Companions Is to Hear and Obey Allah and His Messenger

Allah the Almighty said:
"The Messenger believes in what has been revealed to him from his Lord, and so do the believers. All of them believe in Allah, His angels, His Books, and His Messengers. [They say,] 'We make no distinction between any of His Messengers.' And they say, 'We hear and we obey. [Grant us] Your forgiveness, our Lord, and to You is the final destination.'"
[Surah Al-Baqarah (2:285)]

When the verse was revealed:
"To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah is over all things competent."
[Surah Al-Baqarah (2:284)]

It became very difficult for the Companions of the Messenger of Allah ﷺ. They came to the Messenger of Allah ﷺ, fell to their knees, and said:
"O Messenger of Allah, we have been commanded with actions we can bear—prayer, fasting, jihad, and charity. But this verse has been revealed to you, and we cannot bear it!"

The Messenger of Allah ﷺ said:
"Do you want to say as the People of the Book before you said: 'We hear and we disobey'? Rather, say: 'We hear and we obey. [Grant us] Your forgiveness, our Lord, and to You is the final destination.'"

When they recited it and their tongues became accustomed to it, Allah revealed afterward:
"The Messenger believes in what has been revealed to him from his Lord, and so do the believers..."
[Surah Al-Baqarah (2:285)]

Then Allah abrogated it by saying:
"Allah does not burden a soul beyond its capacity. It will have [the consequence of] what it has earned, and it will bear [the consequence of] what it has incurred. Our Lord, do not impose blame upon us if we forget or make a mistake."

Allah said: *"Yes."*

"Our Lord, and do not place upon us a burden as You placed upon those before us."

Allah said: *"Yes."*

"Our Lord, and do not burden us with what we have no ability to bear."

Allah said: *"Yes."*

"And pardon us; and forgive us; and have mercy upon us. You are our protector, so grant us victory over the disbelieving people."

Allah said: *"Yes."*

In a narration from **Al-Bukhari**, Allah said: *"I have done so."*

[Narrated by **Ahmad** and **Muslim** from **Abu Hurayrah**, may Allah be pleased with him.]

This confirms that the methodology of the Companions was to hear and obey Allah and His Messenger ﷺ. They did not object or rebel but accepted with full submission, and Allah praised them for this.

(6) Allah Is Pleased with the Companions, and the Companions Are Pleased with Allah

Allah the Almighty said:
"Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."
[Surah Al-Fath (48:18)]

And He said:
"Indeed, those who have believed and done righteous deeds—those are the best of creation. Their reward with their Lord is Gardens of Eternity beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for whoever has feared his Lord."
[Surah Al-Bayyinah (98:7-8)]

The first verse, from Surah Al-Fath, explicitly refers to the Companions, may Allah be pleased with them. **Imam Al-Tabari** said:
*"Their pledge to him, as mentioned, took place under a tree. The reason for this pledge, as reported, was that the Messenger of Allah ﷺ had sent **'Uthman ibn 'Affan**, may Allah be pleased with him, with a message to the leaders of Quraysh. 'Uthman delayed in returning, and the Prophet ﷺ thought he had been killed. So, he called his Companions to renew their pledge to fight, as described. They pledged to him for this cause. This is the pledge known as 'Bay'at al-Ridwan.' The number of those who pledged, as some reported, was 1,400, while others said 1,500, and some said 1,300."*

As for the second verse, while it is general, it was also revealed about the Companions, may Allah be pleased with them. **Al-Shawkani** said in *Fath al-Qadeer*:
"Allah is pleased with them, and they are pleased with Him."
"This sentence is an independent statement clarifying what Allah has bestowed upon them beyond mere reward—His pleasure upon them because they obeyed His commands and accepted His laws, and their pleasure with Him because they attained blessings beyond what any eye has seen, any ear has heard, or any heart has imagined."

The chief of the commentators, Al-Tabari, said:
"Allah was pleased with them because they obeyed Him in this world and worked to save themselves from His punishment. And they were pleased with Him because of what He granted them of reward on that Day, for their obedience to their Lord in the world, and for the honor He bestowed upon them."

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(7) The Prophet ﷺ Was Reproached Regarding Them, May Allah Be Pleased with Them

Allah the Almighty said:
"And do not turn away those who call upon their Lord in the morning and the evening, seeking His face. You are not accountable for them at all, nor are they accountable for you at all. So, if you were to turn them away, you would then be among the wrongdoers."
[Surah Al-An'am (6:52)]

Imam Muslim, Ibn Majah, Ibn Jarir, and others narrated from Sa'd ibn Abi Waqqas who said:
*"We were six people with the Prophet ﷺ. The polytheists said to the Prophet ﷺ: 'Expel these people so that they do not dare to challenge us.' I was among them, along with **Ibn Mas'ud**, a man from Hudhayl, and two others whose names I will not mention. Something arose in the heart of the Messenger of Allah ﷺ about this matter, and then Allah revealed:* ***"And do not turn away those who call upon their Lord in the morning and the evening, seeking His face.""***

Allah also said:
"He frowned and turned away, because there came to him the blind man. But what could make you know? Perhaps he would be purified..."
[Surah 'Abasa (80:1-3)]

Al-Tirmidhi narrated from 'Aisha, may Allah be pleased with her, with an authentic chain, that she said:
*"Surah 'Abasa wa Tawalla was revealed regarding **Ibn Umm Maktum**, the blind man. He came to the Messenger of Allah ﷺ and kept saying, 'O Messenger of Allah, guide me!' Meanwhile, the Messenger of Allah ﷺ was speaking with one of the leaders of the polytheists. The Prophet ﷺ ignored him and turned to the other man, thinking, 'Perhaps he will listen to me.' It was then that this verse was revealed."*

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(8) The Companions Are the Best of This Nation, Without Dispute

Imam Al-Bukhari narrated in his Sahih from 'Imran ibn Husayn that the Messenger of Allah ﷺ said:
"The best of my nation is my generation, then those who follow them, then those who follow them."

Meaning, the best of the Ummah is the era of the Companions—those who saw and accompanied the Prophet ﷺ—followed by the generation after them, then the generation after them.

This is further confirmed by another narration in **Sahih Al-Bukhari** from **Abu Sa'id Al-Khudri**, who said:
*"The Messenger of Allah ﷺ said:
'A time will come upon the people when a group of them will go out to battle. It will be asked: Is there among you anyone who accompanied the Messenger of Allah ﷺ?' They will reply: 'Yes.' So victory will be granted to them.

Then a time will come when another group will go out to battle, and it will be asked: 'Is there among you anyone who accompanied the Companions of the Messenger of Allah ﷺ?' They will reply: 'Yes.' So victory will be granted to them.

Then a time will come when another group will go out to battle, and it will be asked: 'Is there among you anyone who accompanied those who accompanied the Companions of the Messenger of Allah ﷺ?' They will reply: 'Yes.' So victory will be granted to them.'"*

(9) The Companions Are the Security of This Nation, and When They Depart, Trials Will Befall the Ummah Until the Hour

Al-Hafiz Ibn Hajar said in *Fath al-Bari* (6/89):
"Victory is granted first to the Companions due to their virtue, then to the Followers due to their virtue, and then to their Followers due to their virtue."

Imam Muslim narrated in his *Sahih* from Abu Burdah, from his father (2531):
*"We prayed Maghrib with the Messenger of Allah ﷺ, then we said: 'Let us stay until we pray 'Isha with him.' So, we sat, and he came out to us and said: 'Are you still here?' We said: 'O Messenger of Allah, we prayed Maghrib with you, then we said: Let us stay until we pray 'Isha with you.' He said: 'You have done well, or you have done right.'

Then he raised his head toward the sky—he would often raise his head toward the sky—and said:
'The stars are a means of security for the sky, so when the stars disappear, what is promised to the sky will come. And I am a means of security for my Companions, so when I depart, what is promised to my Companions will come. And my Companions are a means of security for my Ummah, so when my Companions depart, what is promised to my Ummah will come.'"*

Imam Muslim, commenting on the Prophet's words, "And my Companions are a means of security for my Ummah," said:
"Its meaning is that their presence prevents the emergence of innovations, religious alterations, tribulations, the rise of the devil's influence, the dominance of the Romans and others over the Muslims, the violation of the sanctity of Madinah and Makkah, and other such matters. All of these are among the Prophet's ﷺ miracles."

A hadith narrated by **Ibn Abi Shaybah and graded good by Al-Hafiz Ibn Hajar in *Fath al-Bari* (7/5)** from **Wa'thilah ibn al-Asqa'** states:

"The Messenger of Allah ﷺ said: 'You will continue to be in a state of goodness as long as someone among you has seen me and accompanied me. By Allah, you will continue to be in a state of goodness as long as someone among you has seen me and has accompanied those who accompanied me.'"

The generation of the Companions, may Allah be pleased with them, came to an end and perished. The evidence for this is the hadith narrated by **Al-Bukhari and others from 'Abdullah ibn 'Umar**, who said:
*"The Prophet ﷺ prayed 'Isha in the last days of his life. After concluding the prayer, he stood up and said: 'Do you see this night of yours? Indeed, at the end of one hundred years, no one who is on the surface of the earth today will remain alive.'

People were troubled by the Prophet's words, thinking he was referring to the end of the world in one hundred years. However, what he meant was that by the end of a hundred years, that entire generation would have passed away."*

Al-Hafiz Ibn Hajar said in *Fath al-Bari* (2/75):
*"Regarding his statement, 'at the end of one hundred years,' some people thought that the Hour would occur at that time. Al-Tabarani and others narrated from **Abu Mas'ud al-Badri** that some people held this belief, but **'Ali ibn Abi Talib** refuted it.

Ibn 'Umar clarified the Prophet's intent in this hadith—that he meant that at the completion of one hundred years from his statement, that generation would be completely gone, and no one who was alive at that time would remain. And that is exactly what happened through observation. The last person whose existence was recorded among those present at that time was **Abu al-Tufayl 'Amir ibn Wathilah**. Scholars of hadith unanimously agreed that he was the last Companion to pass away, with the latest report stating that he remained alive until the year 110 AH, which marked the completion of one hundred years from the Prophet's statement. And Allah knows best."*

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(10) It Is Forbidden to Revile the Companions, May Allah Be Pleased with Them

Imam Al-Bukhari narrated in his *Sahih* from Abu Sa'id al-Khudri, may Allah be pleased with him, who said:
"The Prophet ﷺ said:
'Do not revile my Companions! For if one of you were to spend gold equal to Mount Uhud (in charity), it would not equal a mudd of what they gave, nor even half of it.'"

The *mudd* is the amount that can be held in two cupped hands. The meaning of the hadith is that even if someone were to give in charity an amount of gold as vast as Mount Uhud, it would not equal a Companion's charity of a single *mudd* of food—or even half of that.

Imam Al-Nawawi said in his commentary on *Sahih Muslim*:
"Know that reviling the Companions, may Allah be pleased with them, is absolutely forbidden and among the major, heinous sins—whether it concerns those involved in the

trials or others—because they were exercising ijtihad (juridical reasoning) in those battles, interpreting the situation to the best of their understanding.

Then he said: Al-Qadi stated that reviling any one of them is among the major sins. Our school of thought (the Shafi'i school), as well as the majority's view, holds that the person should be disciplined (ta'zir) but not executed. However, some Malikis held that such a person should be executed."

Ibn Hajar and others, may Allah have mercy on them all, echoed similar statements.

Further clarification on this matter will follow in the discussion about the virtues of the Companions, may Allah be pleased with them.

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(11) Whoever the Companions Testify Is Destined for Paradise or Hell, It Is Certain for Them

Al-Bukhari and Muslim narrated in their *Sahihs* from Anas ibn Malik, may Allah be pleased with him:
*"A funeral procession passed by, and the people spoke well of the deceased. The Prophet ﷺ said: 'It has been decreed.'

Then another funeral passed by, and they spoke ill of the deceased. The Prophet ﷺ said: 'It has been decreed.'

So **'Umar ibn al-Khattab, may Allah be pleased with him**, asked: 'What has been decreed?'

The Prophet ﷺ said: 'This one, you praised, so Paradise has been decreed for him. And this one, you spoke ill of, so Hell has been decreed for him. *You are Allah's witnesses on Earth.*'"*

Al-Hafiz Ibn Hajar said:
*"His statement: (*You are Allah's witnesses on Earth*) means that those being addressed are the Companions and those who share their qualities of faith.

Ibn al-Tin mentioned that this applies exclusively to the Companions because they spoke with wisdom, unlike those who came after them. However, the correct view is that it applies to trustworthy and righteous individuals in every era."*

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(12) Whoever Angers the Companions, May Allah Be Pleased with Them, Has Angered Allah Almighty

Muslim narrated in his *Sahih* from 'A'idh ibn 'Amr:
*"Abu Sufyan once passed by **Salman, Suhayb, and Bilal**, who were with a group of

people. They said: ‘By Allah, the swords of Allah have not yet fully struck the neck of this enemy of Allah.’

Abu Bakr then said to them: ‘Do you say this about the elder and chief of Quraysh?’

He then went to the Prophet ﷺ and informed him of what had happened.

The Prophet ﷺ said: ‘O Abu Bakr, perhaps you have angered them? If you have angered them, then you have angered your Lord.’

So Abu Bakr went back to them and said: ‘O my dear brothers, have I angered you?’

They replied: ‘No. May Allah forgive you, dear brother.’"*

The key point in this hadith is the Prophet’s statement:
"If you have angered them, then you have angered your Lord."

This is an immensely high status granted to the Companions, may Allah be pleased with them. Imagine that angering them means angering Allah Almighty—so what, then, of those who curse and insult them day and night? What will be their standing before Allah, the Most Glorious and Exalted?

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(1) The Virtue of Those Who Witnessed Badr

From the hadith of **‘Ali ibn Abi Talib**, may Allah be pleased with him, which was narrated by **Al-Bukhari and Muslim**:

*"The Messenger of Allah ﷺ sent me, **Abu Marthad**, and **Az-Zubayr**, and we were all horsemen. He said: ‘Go until you reach *Rawdat Khakh*, for there is a woman from the polytheists there who has a letter from **Hatib ibn Abi Balta‘ah** to the polytheists.’

We caught up with her as she was traveling on her camel in the place the Messenger of Allah ﷺ had mentioned. We said to her: ‘Give us the letter.’

She said: ‘I have no letter with me.’

So we made her dismount and searched her belongings but found nothing. We said: ‘The Messenger of Allah ﷺ does not lie! You will hand over the letter, or we will strip you of your clothes.’

When she saw that we were serious, she reached for the cloth tied around her waist and pulled out the letter. We took her back to the Messenger of Allah ﷺ.

‘Umar then said: ‘O Messenger of Allah, he has betrayed Allah, His Messenger, and the believers! Let me strike his neck!’

The Prophet ﷺ asked: ‘What made you do this, Hatib?’

Hatib replied: ‘By Allah, it was not because I do not believe in Allah and His Messenger ﷺ. I only wanted to have some favor with them (*the Quraysh*) so that Allah might protect my family and wealth. Every one of your other Companions has someone from his tribe in Makkah who can protect his family and wealth, but I have no one.’

The Prophet ﷺ then said: ‘He has spoken the truth. Do not say anything but good about him.’

‘Umar again insisted: ‘But he has betrayed Allah and the believers! Let me strike his neck!’

The Prophet ﷺ replied: ‘Is he not from the people of Badr? Perhaps Allah has looked upon the people of Badr and said: *Do as you will, for Paradise has been guaranteed for you,* or *you have been forgiven.*’

At this, **‘Umar’s** eyes filled with tears, and he said: ‘Allah and His Messenger know best.’"*

The key point in this hadith is the Prophet’s statement:
"Perhaps Allah has looked upon the people of Badr and said: Do as you will, for Paradise has been guaranteed for you, or you have been forgiven."

It is well known that among those who witnessed Badr were **Abu Bakr, ‘Umar, and ‘Ali**, may Allah be pleased with them. As for **‘Uthman**, even though he did not witness Badr, he received the same reward as those who did, as we have previously explained.

Narrated by **Al-Bukhari** in his *Sahih*, from **Mu‘adh ibn Rifa‘ah ibn Rafi‘ Az-Zuraqi**, from his father—who was one of the people of Badr—he said:

"Jibril came to the Prophet ﷺ and asked, ‘How do you regard the people of Badr among you?’

The Prophet ﷺ replied, ‘They are among the best of the Muslims,’ or he said something similar.

Jibril then said, ‘The same is true for those among the angels who witnessed Badr.’"

(2) The Virtue of Those Who Migrated to Abyssinia—The People of the Ship

Narrated by **Al-Bukhari** in his *Sahih*, from **Abu Musa**, may Allah be pleased with him:

*"We heard of the Prophet’s ﷺ emergence while we were in Yemen, and our ship carried us to *An-Najashi* in Abyssinia. There, we met **Ja‘far ibn Abi Talib**, and we stayed with him until we returned and met the Prophet ﷺ at the time he had conquered *Khaybar*.

The Prophet ﷺ said: ‘You, the people of the ship, have had two migrations.’"*

In another narration also in **Al-Bukhari**, he said:

*"We met the Prophet ﷺ when he had conquered *Khaybar*, and he allotted us shares of the spoils, or he said: ‘He gave us from it.’

No one who was absent from the conquest of *Khaybar* was given a share of its spoils except those who were with Ja‘far and his companions; he allotted them shares along with the rest."*

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(3) The Virtue of Those Who Pledged Under the Tree

Narrated by **Muslim** in his *Sahih*, from **Jabir ibn ‘Abdullah**:

*"Umm Mubashshir informed me that she heard the Prophet ﷺ say, while he was with **Hafsah**:

‘None of those who pledged allegiance under the tree will enter Hell, if Allah wills.’

Hafsah said, ‘O Messenger of Allah! But Allah says: {*And there is none of you except that he will pass over it*} [19:71].

The Prophet ﷺ replied: ‘Yes, but Allah also says: {*Then We shall save those who were righteous and leave the wrongdoers therein, fallen on their knees*} [19:72].’"*

Narrated by **Al-Bukhari**, from **Jabir ibn ‘Abdullah**, may Allah be pleased with them both:

*"On the day of *Hudaybiyyah*, the Messenger of Allah ﷺ said to us:

‘You are the best people on earth.’

At that time, we were 1,400 in number.

If I could see today, I would show you where the tree was.’"*

And regarding them, Allah revealed:

{Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory, and abundant spoils which they will take. And Allah is Almighty, Most Wise.} [48:18-19]

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(4) The Virtue of the Qur'an Reciters Who Were Killed at Bi’r Ma‘unah

Narrated by **Al-Bukhari**, from **Anas**, may Allah be pleased with him:

*"The tribes of **Ra‘l, Dhakwan, ‘Usayyah, and Banu Lihyan** requested military aid from the Messenger of Allah ﷺ against an enemy.

So, he sent them seventy men from the **Ansar**, whom we used to call *the Qur'an reciters* in those days. They used to gather firewood by day and pray by night.

When they reached *Bi’r Ma‘unah*, they were betrayed and killed.

When the Prophet ﷺ heard of this, he supplicated against those tribes for a month during the *Fajr* prayer, cursing **Ra‘l, Dhakwan, ‘Usayyah, and Banu Lihyan**."*

In another narration from **Anas** in **Al-Bukhari**, he said:

*"Regarding those killed at *Bi’r Ma‘unah*, verses were revealed that we used to recite but were later abrogated:

‘Convey to our people that we have met our Lord. He is pleased with us, and we are pleased with Him.’"*

A more detailed version of the story is narrated by **Muslim**, from **Anas**, may Allah be pleased with him:

*"Some people came to the Prophet ﷺ and said, ‘Send with us some men to teach us the Qur’an and the Sunnah.’

So, the Prophet ﷺ sent seventy men from the **Ansar**, who were called *the Qur'an reciters*, among them was my uncle **Haram**.

They would read and study the Qur'an at night, and during the day they would fetch water and gather firewood to sell, using the money to buy food for the poor people of the mosque.

When the Prophet ﷺ sent them, they were killed before reaching their destination.

As they died, they said: ‘O Allah, convey to our Prophet that we have met You, and we are pleased with You, and You are pleased with us.’

Then, a man approached **Haram** (the uncle of **Anas**) from behind and struck him with a spear, piercing through him. **Haram** said:

‘By the Lord of the Ka‘bah, I have succeeded!’

The Messenger of Allah ﷺ then said to his companions:

‘Your brothers have been killed, and they said: *O Allah, convey to our Prophet that we have met You, and we are pleased with You, and You are pleased with us.*’"*

A Section on Some of the Virtues of the Ansar

(1) Loving the Ansar Is a Sign of Faith, and Hating Them Is a Sign of Hypocrisy

Narrated by **Al-Bukhari**, from **Anas**, may Allah be pleased with him:

*"The Messenger of Allah ﷺ said:

‘A sign of faith is the love of the **Ansar**, and a sign of hypocrisy is hatred of the **Ansar**.’"*

In another narration:

*"The **Ansar**—no one loves them except a believer, and no one hates them except a hypocrite.

Whoever loves them, Allah loves him.

And whoever hates them, Allah hates him.’"*

(1) Meaning of the Hadith:

The meaning of the hadith is that whoever loves the Ansar due to their support for the Messenger of Allah (peace and blessings be upon him) and their great positions with him, this is a sign of faith. And whoever dislikes them because they supported the Messenger of Allah (peace and blessings be upon him), this dislike reflects the hypocrisy in their heart. The hadith does not apply to the human differences that occurred among some of the Muhajirun and Ansar during the time of the Messenger of Allah (peace and blessings be upon him). These differences were human and natural, and do not affect the heart. Indeed, the Messenger of Allah (peace and blessings be upon him) made brothers out of the Muhajirun and Ansar and Allah (The Most High) called them "brothers" as He said in the Quran: {Indeed, the believers are but brothers} (49:10).

However, the hadith refers to those who hate the Ansar because of their support for the Messenger of Allah (peace and blessings be upon him) and carry that hatred in their hearts, and Allah knows best.

The Ansar are among the most beloved people to the Messenger of Allah (peace and blessings be upon him). As mentioned in a hadith from Anas in Sahih al-Bukhari, the Prophet (peace and blessings be upon him) saw women and children approaching (I believe he mentioned it was from a wedding), so the Prophet (peace and blessings be upon him) stood and said, “O Allah, you are the most beloved people to me,” and he repeated this three times.

(2) The Prophet’s (peace and blessings be upon him) advice regarding the Ansar:

Sahih al-Bukhari narrates from Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) came out wearing a cloak draped over his shoulders and a red band around his head. He sat on the pulpit, praised Allah, and then said, "O people, the numbers of the people will increase, and the Ansar will become few until they are like salt in food. So, whoever among you is entrusted with something that benefits or harms someone, let him accept the good from them and overlook the bad."

(3) Who named the Ansar "Ansar":

Sahih al-Bukhari narrates from Ghilaan ibn Jareer who said: "I asked Anas, 'Did you call yourselves the Ansar, or did Allah name you so?' He replied, 'Rather, Allah named us.'"

(4) The Prophet's (peace and blessings be upon him) prayer for forgiveness for the Muhajirun and Ansar:

Sahih al-Bukhari narrates from Anas ibn Malik (may Allah be pleased with him) that the Ansar used to say on the day of the Battle of the Trench (Khandaq):

"We are the ones who pledged allegiance to Muhammad for Jihad, as long as we live."

The Prophet (peace and blessings be upon him) responded: "O Allah, there is no life except the life of the Hereafter. So, honor the Ansar and the Muhajirun."

(5) There is goodness in every group of Ansar:

Sahih al-Bukhari narrates from Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Shall I inform you of the best of the houses of the Ansar?" They replied, "Yes, O Messenger of Allah!" He said, "The house of Banu an-Najjar, then those who follow them, Banu Abd al-Ashhal, then those who follow them, Banu al-Harith ibn al-Khazraj, then those who follow them, Banu Sa'ida." Then he gestured with his hand, first closing his fingers and then spreading them out, as if pointing to a target, and then said, "And in every house of the Ansar there is goodness."

(6) The virtue of the women of the Ansar:

Sahih Muslim narrates from Aisha (may Allah be pleased with her) that Asma' (may Allah be pleased with her) asked the Prophet (peace and blessings be upon him) about the ritual washing after menstruation. He said: "Let one of you take water and a sidr (a type of plant), purify herself, and do the thorough purification. Then pour water on her head and rub it until it reaches the roots of her hair. Then pour water over her and take a piece of cloth to purify herself with." Asma' asked, "How should she purify herself?" He replied, "Subhan Allah, she purifies herself with it." Then Aisha said, "It seems that she hides it from you, she follows the trace of the blood."

She also asked him about the ritual washing after sexual impurity. He said, "Let her take water and purify herself well, then pour it on her head, rubbing until it reaches the roots of her hair, and then pour water over her."

Aisha said: "The women of the Ansar were the best. They were never too shy to seek knowledge in the religion."

Chapter 2

What has been narrated about the virtue of the Four Imams and Aisha, the wife of the Messenger of Allah (peace and blessings be upon him)

Section

Some of what has been narrated about the virtue of Abu Bakr as-Siddiq (may Allah be pleased with him)

(1) Abu Bakr was the most beloved person to the Messenger of Allah (peace and blessings be upon him)

Sahih al-Bukhari narrates from **Amr ibn al-As** (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) sent him on the army of Dhat al-Salasil. When he came to him, he asked, *"Who is the most beloved person to you?"* The Prophet (peace and blessings be upon him) replied, *"Aisha."* **Amr** then asked, *"And among the men?"* He replied, *"Her father."* **Amr** asked, *"Then who?"* He replied, *"Omar ibn al-Khattab,"* and he listed several men.

(2) If the Prophet (peace and blessings be upon him) were to have taken anyone as a close friend, he would have taken Abu Bakr

Abu Bakr (may Allah be pleased with him) is the most trusted person to the Messenger of Allah (peace and blessings be upon him)

Sahih al-Bukhari narrates from **Ibn Abbas** (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings be upon him) went out in the illness in which he passed away, with his head wrapped in a cloth. He sat on the pulpit, praised Allah, and then said, *"There is no one among the people who has been more trustworthy to me in their person and wealth than **Abu Bakr ibn Abi Quhafa**. If I were to take anyone as a close friend, I would have taken **Abu Bakr** as a close friend, but the friendship of Islam is better. Close all the doors to this mosque except for the door of **Abu Bakr**."*

(3) Abu Bakr (may Allah be pleased with him) and his remarkable response to the Messenger of Allah's (peace and blessings be upon him) words

Abu Sa'id al-Khudri (may Allah be pleased with him) narrated: The Messenger of Allah (peace and blessings be upon him) addressed the people and said, *"Allah has given a choice to a servant between this world and what is with Him. This servant has chosen what is with Allah."* **Abu Bakr** began to weep, and we were amazed at his weeping when the Messenger of Allah (peace and blessings be upon him) had spoken of a servant who was given a choice. The Messenger of Allah (peace and blessings be upon him) was the one who was chosen. **Abu Bakr** was the most knowledgeable among us. Then the Messenger of Allah (peace and blessings be upon him) said, *"The one who has been the most trustworthy with me in his companionship and wealth is **Abu Bakr**. If I were to take a close friend besides my Lord, I would have taken **Abu Bakr**, but the brotherhood of Islam and its affection are sufficient. Let no one keep a door open to the mosque except for **Abu Bakr**."*

(4) Abu Bakr (may Allah be pleased with him) is the best of the companions without dispute, as testified by the companions of the Messenger of Allah (peace and blessings be upon him)

Sahih al-Bukhari narrates from **Ibn Umar** (may Allah be pleased with him), who said: We used to choose the best among the people in the time of the Prophet (peace and blessings be upon him), and we would choose **Abu Bakr**, then **Omar ibn al-Khattab**, then **Uthman ibn Affan** (may Allah be pleased with them).

In another narration, it says: *"We did not rank anyone above **Abu Bakr** except **Omar**, then **Uthman**, and we did not compare the companions of the Prophet (peace and blessings be upon him) with each other."*

Similarly, **Sahih Bukhari** narrates from **Muhammad ibn al-Hanafiyya**, who said: I asked my father (**Ali ibn Abi Talib**, may Allah be pleased with him): "Who is the best person after the Messenger of Allah (peace and blessings be upon him)?" He replied: *"Abu Bakr."* I asked, "Then who?" He said, *"Then **Omar**."* I feared that he would say **Uthman**, so I asked, "Then you?" He replied: *"I am just a man from the Muslims."*

(5) Testimony of the Messenger of Allah (peace and blessings be upon him) for Abu Bakr's sincerity

Sahih al-Bukhari narrates from **Abu al-Darda** (may Allah be pleased with him), who said: I was sitting with the Messenger of Allah (peace and blessings be upon him) when **Abu Bakr** came, holding the corner of his garment, showing his knee. The Prophet (peace and blessings be upon him) said: *"As for your companion, he is in distress. Ask him to come in."* **Abu Bakr** said: "O Messenger of Allah, I had a disagreement with **Omar ibn al-Khattab**, and I rushed to him, but then I regretted it and asked him to forgive me, but he refused. So, I came to you." The Prophet (peace and blessings be upon him) said: *"May Allah forgive you, O **Abu Bakr**."* This was repeated three times. Then **Omar** regretted his actions and went to **Abu Bakr**'s house. He asked, *"Is **Abu Bakr** there?"* They said, "No." He went to the Messenger of Allah (peace and blessings be upon him) and found that the face of the Prophet (peace and blessings be upon him) had darkened. **Abu Bakr** was afraid, so he knelt and said, *"O Messenger of Allah, by Allah, I was wronged."* The Prophet (peace and blessings be upon him) said: *"Indeed, Allah sent me to you, and **Abu Bakr** believed me. He gave me his wealth and his self. Will you leave my companion alone?"* This was said twice, and after that, no harm was caused to **Abu Bakr**.

It is also narrated in **Musnad Ahmad** with a sound chain of narration, from **Abu Huraira** (may Allah be pleased with him), that the Messenger of Allah (peace and blessings be upon him) said: *"There has been no wealth that has benefitted me as much as the wealth of **Abu Bakr**."* **Abu Bakr** wept and said: *"Is there anything left of me and my wealth except for you, O Messenger of Allah?"*

In another narration, **Abu Bakr** wept and said: *"Has Allah benefitted me except through you?"*

(6) Another testimony for Abu Bakr's truthfulness from the Messenger of Allah (peace and blessings be upon him)

Sahih al-Bukhari narrates from **Anas ibn Malik** (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) ascended **Uhud** with **Abu Bakr**, **Omar**, and **Uthman**. The mountain trembled under them. The Messenger of Allah (peace and blessings be upon him) said: *"Be firm, **Uhud**. For upon you are a Prophet, a truthful person, and two martyrs."*

(7) Abu Bakr as-Siddiq (may Allah be pleased with him) in Paradise

Sahih al-Bukhari narrates in the long hadith that will come later, from the narration of **Abu Musa al-Ash'ari** (may Allah be pleased with him), that **Abu Bakr** once sought permission to enter upon the Messenger of Allah (peace and blessings be upon him) while he was sitting in the well of **Aris**. **Abu Musa** was the doorman that day. **Abu Musa** said to him: *"Take your time,"* and went in to inform the Prophet (peace and blessings be upon him), *"O Messenger of Allah, **Abu Bakr** is seeking permission."* The Prophet (peace and blessings be upon him) said: *"Allow him to enter and give him the glad tidings of Paradise."* ... The hadith continues.

(8) The high status of Abu Bakr in Paradise

In the narration from **Ahmad**, graded as authentic by our teacher **Mustafa ibn al-‘Adawi**, the Prophet (peace and blessings be upon him) said: *"The people of the highest ranks in Paradise will see those above them just as you see the shining star in the sky. **Abu Bakr** and **Omar** are among them, and they are indeed blessed."*

(9) Abu Bakr (may Allah be pleased with him) will be called from the eight gates of Paradise by Allah's permission

Sahih al-Bukhari narrates from **Abu Huraira** (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace and blessings be upon him) say: *"Whoever spends two of anything in the way of Allah will be called from the gates of Paradise. It will be said, 'O servant of Allah, this is good.' So whoever used to pray will be called from the gate of prayer, whoever used to fight in the cause of Allah will be called from the gate of jihad, whoever used to give charity will be called from the gate of charity, and whoever used to fast will be called from the gate of fasting, and the gate of **Rayyan**."* **Abu Bakr** said: *"What need is there for someone to be called from all those gates?"* Then he asked: *"Will anyone be called from all these gates, O Messenger of Allah?"* The Prophet (peace and blessings be upon him) replied: *"Yes, and I hope you will be one of them, O **Abu Bakr**."*

Similarly, **Muslim** narrates from **Abu Huraira** (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) asked: *"Who among you has fasted today?"* **Abu Bakr** replied: *"I have."* He then asked: *"Who among you has followed a funeral today?"* **Abu Bakr** replied: *"I have."* He then asked: *"Who among you has fed a poor person today?"* **Abu Bakr** replied: *"I have."* He then asked: *"Who among you has visited a sick person today?"* **Abu Bakr** replied: *"I have."* The Messenger of Allah (peace and blessings be upon him) then said: *"If all of these qualities are found in a person, he will enter Paradise."*

(10) Abu Bakr (may Allah be pleased with him) defended the Messenger of Allah (peace and blessings be upon him) at the beginning of the mission

Sahih al-Bukhari narrates from **Urwah ibn az-Zubair**, who said: I asked **Amr ibn al-As**: *"Tell me the most severe thing that the idolaters did to the Prophet (peace and blessings be upon him)."* He replied: *"While the Prophet (peace and blessings be upon him) was praying near the Ka'bah, **Uqbah ibn Abi Mu'ait** came and threw his garment around his neck and strangled him severely. **Abu Bakr** came and took him by the shoulder and pushed him away from the Prophet (peace and blessings be upon him) and said, 'Will you kill a man just because he says, "My Lord is Allah?"'*

(11) And Abu Bakr (may Allah be pleased with him) was the first in doing good deeds

Abu Dawood narrates with a good chain of narration from **Omar ibn al-Khattab** (may Allah be pleased with him), who said: One day the Messenger of Allah (peace and blessings be upon him) commanded us to give in charity, and I had some money with me. I said to myself, "Today I will outdo **Abu Bakr** if I can outdo him." I brought half of my wealth, and the Messenger of Allah (peace and blessings be upon him) asked: *"What have you left for your family?"* I replied: *"The same amount."* Then **Abu Bakr** came with everything he had, and the Messenger of Allah (peace and blessings be upon him) asked: *"What have you left for your family?"* He replied: *"I have left for them Allah and His Messenger."* I said: *"I will never try to outdo you in anything again."*

(12) And the Messenger of Allah (peace and blessings be upon him) denied arrogance from Abu Bakr (may Allah be pleased with him)

Sahih al-Bukhari narrates from **Ibn Umar** (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) said: *"Whoever drags their garment out of pride, Allah will not look at them on the Day of Judgment."* **Abu Bakr** said: *"One side of my garment sometimes hangs low, unless I pay attention to it."* The Prophet (peace and blessings be upon him) replied: *"You do not do this out of pride."*

It is well-known that **Abu Bakr** (may Allah be pleased with him) was the first man to accept Islam, according to the most authentic narrations. He was the one who accompanied the Messenger of Allah (peace and blessings be upon him) during the Hijrah (migration), and concerning this, the following verse was revealed: *"When those who disbelieved drove him out, he was one of two when they were in the cave, and he said to his companion, 'Do not grieve; indeed Allah is with us.'"* [Qur'an, 9:40]

Insha'Allah, further discussion on his superiority and the Prophet's (peace and blessings be upon him) indication of his succession after him will come later.

Chapter

Some of What Was Said About the Virtue of Umar ibn al-Khattab (may Allah be pleased with him)

(1) The Prophet's (peace and blessings be upon him) supplication that Islam be honored through Umar ibn al-Khattab

In what was narrated by **al-Tirmidhi** from **Ibn Umar** (may Allah be pleased with them), in an authentic hadith, the Messenger of Allah (peace and blessings be upon him) said: *"O Allah, honor Islam with the more beloved of these two men to You, with **Abu Jahl** or with **Umar ibn al-Khattab**."* And **Umar** was the one he loved most.

(2) Islam remained honored since Umar accepted Islam, and when he passed away, trials were unleashed upon the Muslim Ummah with Allah's permission

Imam **al-Bukhari** narrated in his **Sahih** that **Abdullah** (Ibn Umar) said: *"We remained honored since **Umar** accepted Islam."*

And **al-Bukhari** narrated from the hadith of **Hudhayfah ibn al-Yaman** (may Allah be pleased with him), who said: *"We were sitting with **Umar** (may Allah be pleased with him) when he asked, 'Who among you remembers what the Messenger of Allah (peace and blessings be upon him) said about the trial?' I said: 'I do, as he said it.' He said: 'You are brave regarding it.' I said: 'The trial of a person in his family, wealth, children, and neighbor is expiated by prayer, fasting, charity, and commanding what is right and forbidding what is wrong.' He said: 'That is not what I mean, but the trial that surges like the waves of the sea.' I said: 'There is no harm to you, O Commander of the Believers, for there is a door between you and it.' He asked: 'Will it be broken or opened?' I said: 'It will be broken.' He replied: 'Then it will never be closed again.' We asked: 'Did **Umar** know the door?' He replied: 'Yes, as if it is tonight before tomorrow.' I told him a story that was not filled with mistakes, so we feared asking **Hudhayfah**, and he commanded **Masruq** to ask him. He said: 'The door is **Umar**.'"*

(3) Umar ibn al-Khattab is the best of this Ummah after Abu Bakr

al-Bukhari narrated from **Ibn Umar** (may Allah be pleased with them), who said: *"We used to rank the people in the time of the Prophet (peace and blessings be upon him), and we would rank **Abu Bakr** first, then **Umar**, then **Uthman**, and then we would not make any further distinctions among the companions of the Prophet (peace and blessings be upon him)."*

Similarly, **al-Bukhari** narrated from the hadith of **Muhammad ibn al-Hanafiyah**, who said: *"I asked my father (meaning **Ali ibn Abi Talib**, may Allah be pleased with him), 'Who is the best of people after the Messenger of Allah (peace and blessings be upon him)?' He said: '**Abu Bakr**.' I asked: 'Then who?' He said: 'Then **Umar**.' I feared he would say **Uthman**, so I asked: 'Then you?' He replied: 'I am but a man from among the Muslims.'"*

(4) Umar ibn al-Khattab is from the people of Paradise

In the hadith of **Abu Musa al-Ash'ari** (may Allah be pleased with him), he said: *"I was with the Prophet (peace and blessings be upon him) in a garden of the gardens of Medina when a man came to ask permission to enter. The Prophet (peace and blessings be upon him) said: 'Let him in and give him the good news of Paradise.' So I opened the door, and it was **Abu Bakr**. I gave him the message from the Prophet (peace and blessings be upon him), and he praised Allah. Then another man came, and the Prophet (peace and blessings be upon him) said: 'Let him in and give him the good news of Paradise.' So I opened the door, and it was **Umar**. I gave him the message from the Prophet (peace and blessings be upon him), and he praised Allah. Then a man came and asked permission to enter, and the Prophet (peace and blessings be upon him) said: 'Let him in and give him the good news of Paradise, though with a trial that will afflict him.' It was **Uthman**. I gave him the message from the Prophet (peace and blessings be upon him), and he praised Allah, saying: 'Allah is the One whose help is sought.'"*

Also, **al-Bukhari** narrated from **Abu Huraira** (may Allah be pleased with him), who said: *"While we were with the Messenger of Allah (peace and blessings be upon him), he said: 'While I was asleep, I saw myself in Paradise, and I saw a woman making ablution beside a palace. I asked, 'For whom is this palace?' They said, 'It is for **Umar**.' I remembered his jealousy and turned to leave.' **Umar** wept and said: 'Would I be jealous of you, O Messenger of Allah?'"*

(5) And Umar ibn al-Khattab was the most religious of people after Abu Bakr

al-Bukhari narrated from **Abu Sa'id al-Khudri** (may Allah be pleased with him), who said: *"I heard the Messenger of Allah (peace and blessings be upon him) say: 'While I was asleep, I saw people presented to me, wearing shirts, some of which reached their chests, and others shorter. **Umar** was presented to me wearing a shirt that he was pulling along the ground.' They asked: 'What did you interpret this as, O Messenger of Allah?' He replied: 'It is the religion.'"*

Some rationalists might argue that these are mere visions, and nothing concrete can be concluded from them in reality, and they should not be used to judge a person. The reply to this is that the visions of the Prophets are divine inspiration, and whatever the Prophet (peace and blessings be upon him) sees in his dreams is the truth. An example of this is the story of **Ibrahim** (peace be upon him) when he was commanded to sacrifice his son **Isma'il** (peace be upon him), as Allah says in the Qur'an: *"O my son, indeed I have seen in a dream that I must sacrifice you."* [Qur'an, 37:102]. And in the hadith narrated by **A'isha** (may Allah be pleased with her) in **Sahih al-Bukhari**: *"The first thing that began to come to the Prophet (peace and blessings be upon him) as revelation was the good dreams, and he did not see a dream except that it came to pass as clearly as the morning sun."* The dreams of the Prophets are a type of revelation. We mention this to prevent anyone from confusing us with something they have no knowledge of. And Allah knows best.

(6) Umar ibn al-Khattab was a knowledgeable man

In the hadith narrated by **al-Bukhari** from **Hamza** (the father of **Ibn Umar**), the Messenger of Allah (peace and blessings be upon him) said: *"While I was asleep, I drank from a bowl of milk until I saw the milk dripping from my fingertips. Then I gave the bowl to **Umar**. They asked: 'What did you interpret this as, O Messenger of Allah?' He replied: 'Knowledge.'"*

(7) Umar ibn al-Khattab was an inspired man, and Allah made the truth flow from his tongue and heart

In the hadith narrated by **al-Bukhari** from **Abu Huraira** (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) said: *"Indeed, among those before you there were people who were inspired, and if there is anyone in my Ummah who has been inspired, it is **Umar**."*

The term "inspired" refers to a person who receives divine inspiration, something whispered to them, and they believe in it. This inspiration comes directly from Allah.

And al-Tirmidhi narrated from the hadith of Ibn Umar (may Allah be pleased with him), with a good chain of narration, that the Messenger of Allah (peace and blessings be upon him) said: "Indeed, Allah placed the truth upon the tongue and heart of Umar."

In **Musnad Ahmad**, narrated by **Tariq ibn Shihab** with an authentic chain, he said: *"We used to talk about how **Umar ibn al-Khattab** spoke as if an angel spoke through his tongue."*

(8) Umar ibn al-Khattab (may Allah be pleased with him) agrees with the Quran in his opinion.

In what **Muslim** narrated from **Ibn Umar** (may Allah be pleased with them), **Umar** said: *"I agreed with my Lord in three matters: in the case of **Ibrahim's** standing place, in the issue of the veil, and in the prisoners of Badr."*

al-Bukhari also narrated from the hadith of **Anas**, who said: **Umar** said: *"I agreed with my Lord in three matters: I said, 'O Messenger of Allah, would it be good to take the standing place of **Ibrahim** as a prayer place?' And the verse was revealed: {And take the standing place of **Ibrahim** as a place of prayer.}* Then regarding the verse of the veil, I said: 'O Messenger of Allah, should you command your wives to cover themselves, for both the righteous and the unrighteous speak to them?' And the verse of the veil was revealed. Then, when the wives of the Prophet (peace and blessings be upon him) gathered to express their jealousy towards him, I said to them: 'Perhaps if your Lord divorces you, He will replace you with better wives than you.' And this verse was revealed."

Al-Hafidh ibn Hajar said in *al-Fath*: *"And the fact that he specified three instances does not mean there were no others. Indeed, he was in agreement with the Quran in many other instances, such as the case of the prisoners of Badr, and the story of the prayer for the hypocrites, as found in **Sahih**. **al-Tirmidhi** also narrated from **Ibn Umar** that he said: 'No*

*matter what issue arose for the people and they gave their opinion, if **Umar** gave his opinion on it, the Quran would be revealed in alignment with what **Umar** had said.' This indicates how frequently his opinion matched the divine revelation.'"*

al-Bukhari narrated from **Ibn Umar** (may Allah be pleased with him) that he said: *"When **Abdullah ibn Ubayy** died, his son **Abdullah** came to the Messenger of Allah (peace and blessings be upon him), asking for his father's shroud. The Prophet (peace and blessings be upon him) gave him his shirt and ordered him to shroud him in it. Then the Prophet (peace and blessings be upon him) stood up to pray for him. **Umar ibn al-Khattab** took hold of the Prophet's robe and said: 'You are going to pray for him, even though he is a hypocrite? Has Allah not forbidden you from seeking forgiveness for them?' The Prophet (peace and blessings be upon him) replied: 'Allah has given me the option: {Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, Allah will not forgive them.}' I will pray more than seventy times.' The Prophet (peace and blessings be upon him) prayed for him, and we prayed with him. Then Allah revealed: {And never pray over any of them who dies, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were disobedient.} (Qur'an 9:84)."*

In what was narrated by **Imam Muslim** from **Umar ibn al-Khattab** (may Allah be pleased with him), he said: *"On the Day of Badr, when the Messenger of Allah (peace and blessings be upon him) saw the disbelievers numbering a thousand and his companions only three hundred and nineteen, the Messenger of Allah (peace and blessings be upon him) faced the Qiblah, extended his hands, and began to call out to his Lord, saying: 'O Allah, fulfill Your promise to me. O Allah, grant me what You have promised me. O Allah, if this group of Muslims is destroyed, You will not be worshipped on Earth.' He continued calling out to Allah, raising his hands toward the Qiblah, until his cloak fell from his shoulders. **Abu Bakr** came, took his cloak, and put it back on his shoulders. He then embraced him from behind and said: 'O Prophet of Allah, enough with your calling. Allah will certainly fulfill His promise to you.' Then Allah revealed: {When you asked help of your Lord, and He answered you: 'Indeed, I will reinforce you with a thousand from the angels, following one another.'} (Qur'an 8:9).*

Abu Zamil narrated that **Ibn Abbas** said: *"While a Muslim was running after a disbeliever on that day, he heard a sound of a whip above him and a voice of a rider calling out, 'Advance, **Hizam**.' He looked at the disbeliever in front of him and saw him fall down, his nose crushed and his face slashed, as though a whip had struck him. His whole body turned green, and then the Muslim came and reported it to the Prophet (peace and blessings be upon him). The Prophet (peace and blessings be upon him) said: 'This is from the heavenly support.' That day, seventy disbelievers were killed, and seventy were taken as captives."*

Abu Zamil continued: *"When they had captured the prisoners of Badr, the Messenger of Allah (peace and blessings be upon him) asked **Abu Bakr** and **Umar** what they thought should be done with them. **Abu Bakr** said: 'O Messenger of Allah, they are our kin and people. I think we should accept ransom from them so that it will give us strength against the disbelievers, and perhaps Allah will guide them to Islam.' The Messenger of Allah (peace and blessings be upon him) asked **Umar**, and **Umar** said: 'No, by Allah, I do not see what **Abu Bakr** sees. Rather, I think you should release them, and let us strike off their necks—allow **Ali** to kill **Aqil**, and allow me to kill this one who is a relative of mine. For they*

*are leaders of disbelief and their leaders.' The Messenger of Allah (peace and blessings be upon him) preferred the opinion of **Abu Bakr** and did not like the suggestion made by **Umar**. The next day, I came to the Prophet (peace and blessings be upon him), and I found him and **Abu Bakr** sitting, both crying. I asked: 'O Messenger of Allah, tell me why you and **Abu Bakr** are crying. If I find the reason, I will cry, and if not, I will pretend to cry with you.' The Prophet (peace and blessings be upon him) said: 'I cry because I was shown the punishment of your companions who took the ransom. I had hoped that they would be punished.'"*

Below this tree, there is another tree close to the Prophet (peace and blessings be upon him), and Allah, the Exalted, revealed:

"It is not for a Prophet to have captives until he has thoroughly subdued the land. Until the word of Allah was fulfilled, and He said: 'So eat from what you have gained, that which is lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.'" (Qur'an 8:67)

Thus, Allah made the spoils of war lawful for them.

Some of the people of deviation and misguidance reject such narrations and ask how **Umar**'s words align with the Quran when the Messenger of Allah (peace and blessings be upon him) is present. How can the Quran be revealed in contradiction to the words of the Prophet (peace and blessings be upon him)? The answer is that the Prophet (peace and blessings be upon him) was sent as a mercy to the worlds. His choice to pray for **Abdullah ibn Ubayy ibn Salul** and his decision on the ransom were made because he is the mercy sent to humanity. When he found an opportunity to ask Allah for forgiveness for the hypocrites, he did so. He was reluctant to pray over them but still did, and this action shows his mercy. This is an action that only a Prophet would do if one reflects upon it.

As for the issue of the prisoners, yes, the Quran was revealed instructing the Prophet (peace and blessings be upon him) to be firm in killing the polytheists, as **Umar** suggested, but the action of the Prophet (peace and blessings be upon him) was confirmed by Allah. Allah revealed: *"If it had not been for a decree from Allah that had preceded, you would have been touched by a great punishment for what you took. So eat from what you have gained, that which is lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful."* (Qur'an 8:69) This means that had Allah not permitted the spoils, a great punishment would have befallen them for taking the ransom. Therefore, the spoils were made lawful and pure for the Ummah of **Muhammad** (peace and blessings be upon him). The captives could either be freed as an act of mercy or ransomed, as the verse states: *"So either as a favor or ransom."* (Qur'an 47:4). Allah showed mercy to the companions by presenting them with this choice. Had they not been allowed the ransom, the Ummah would have faced great difficulty because of the numerous conquests and battles. This shows the generosity of this Ummah, which does not slaughter its prisoners or make their blood permissible, unlike other nations. This is a blessing from our Prophet **Muhammad** (peace and blessings be upon him), who was sent as a mercy to all of humanity. Praise be to Allah, who made the spoils and ransom lawful for us.

(9) Satan flees from Umar

In what was narrated by **al-Bukhari** from the hadith of **Sa'd ibn Abi Waqqas**, he said: *"**Umar ibn al-Khattab** sought permission to enter upon the Messenger of Allah (peace and*

*blessings be upon him) while there were women from **Quraish** speaking with him, raising their voices above his. When **Umar ibn al-Khattab** sought permission, they quickly stood up and hastened to veil themselves. The Messenger of Allah (peace and blessings be upon him) allowed him to enter, and when he entered, the Prophet (peace and blessings be upon him) was laughing. He said: 'May Allah make you laugh, O Messenger of Allah.' The Prophet (peace and blessings be upon him) replied: 'I am amazed at these women who were with me. When they heard your voice, they hurried to veil themselves.' **Umar** said: 'You are more deserving of their reverence, O Messenger of Allah.' Then **Umar** said: 'O enemies of your own selves, are you afraid of me and not of the Messenger of Allah (peace and blessings be upon him)?' They replied: 'Yes, you are more severe and harsher than the Messenger of Allah (peace and blessings be upon him).' The Messenger of Allah (peace and blessings be upon him) said: 'Indeed, **Umar**, by the One in Whose Hand my soul is, whenever Satan meets you on a path, he takes another path.'"*

Ibn Hajar said: *"This does not necessarily imply infallibility for **Umar** because it is obligatory for the Prophet (peace and blessings be upon him), but it is possible for others to have this as well."*

An-Nawawi said: *"This hadith should be taken literally, meaning that whenever Satan saw **Umar** taking a path, he would flee in fear of his strength, and Satan would choose another path because of his great fear of **Umar**'s resolve."*

(10) Ali (may Allah be pleased with him) praises Umar

al-Bukhari narrated in his **Sahih** from the hadith of **Ibn Abbas** (may Allah be pleased with them) who said: *"I was standing among some people, and they prayed for **Umar ibn al-Khattab** as he lay on his deathbed. Suddenly, a man placed his elbow on my shoulder and said: 'May Allah have mercy on you. I always hoped that Allah would place you with your two companions because I often heard the Messenger of Allah (peace and blessings be upon him) say: 'I, **Abu Bakr**, and **Umar** did this, and **Abu Bakr** and **Umar** did that.' I would always hope that Allah would place you with them.' I turned around, and it was **Ali ibn Abi Talib**."*

Anas (may Allah be pleased with him) used to say: *"I love the Prophet (peace and blessings be upon him), **Abu Bakr**, and **Umar**, and I hope to be with them in the Hereafter because of my love for them, even if I do not perform deeds like theirs."* This was narrated by **al-Bukhari**.

Abdullah ibn Mas'ud (may Allah be pleased with him) used to say, as narrated in the **Musnad of Imam Ahmad** with a sound chain of transmission: *"When the righteous are mentioned, then say: 'Welcome to **Umar ibn al-Khattab**.'"*

Chapter

Some of what has been narrated regarding the virtues of Uthman ibn Affan (may Allah be pleased with him)

(1) Uthman ibn Affan (may Allah be pleased with him) is a bearer of glad tidings of Paradise

In the narration of **Abu Musa al-Ash'ari** (may Allah be pleased with him), he said: *"I was with the Prophet (peace and blessings be upon him) in one of the gardens of Madinah when a man came and asked for permission to enter. The Prophet (peace and blessings be upon him) said: 'Let him in and give him the glad tidings of Paradise.' So I opened the door and it was **Abu Bakr**. I gave him the glad tidings as the Prophet (peace and blessings be upon him) had said, and he thanked Allah. Then another man came and asked for permission. The Prophet (peace and blessings be upon him) said: 'Let him in and give him the glad tidings of Paradise.' I opened the door and it was **Umar**. I informed him of what the Prophet (peace and blessings be upon him) had said, and he thanked Allah. Then another man came and asked for permission. The Prophet (peace and blessings be upon him) said: 'Let him in and give him the glad tidings of Paradise despite the trials he will face.' It was **Uthman**. I informed him of what the Prophet (peace and blessings be upon him) had said, and he thanked Allah, then said: 'Allah is the One whose help is sought.'"*

(2) The Prophet (peace and blessings be upon him) gave him the glad tidings of martyrdom

As narrated by **Imam Muslim** from **Abu Huraira** (may Allah be pleased with him), the Prophet (peace and blessings be upon him) was on Mount **Hira** along with **Abu Bakr**, **Umar**, **Uthman**, **Ali**, **Talhah**, and **Zubair**. The mountain shook, and the Prophet (peace and blessings be upon him) said: *"Calm down, for there is no one on you except a Prophet, a truthful one, or a martyr."*

(3) The angels feel shy of Uthman ibn Affan because of his modesty

As narrated by **Imam Muslim** from **Aisha** (may Allah be pleased with her), she said: *"The Prophet (peace and blessings be upon him) was lying in my house, uncovering his thighs or legs. Then **Abu Bakr** sought permission to enter, and the Prophet (peace and blessings be upon him) allowed him while in that state, and they talked. Then **Umar** sought permission, and the Prophet (peace and blessings be upon him) allowed him while in the same state, and they talked. Then **Uthman** sought permission, and the Prophet (peace and blessings be upon him) sat up, straightened his clothes, and said: 'Would I not feel shy from a man whom even the angels feel shy from?' In another narration, he said: 'Indeed, **Uthman** is a modest man, and I feared that if I allowed him in while in that state, he would not be able to express his needs.'"*

(4) Uthman ibn Affan (may Allah be pleased with him) bought the well of Ruma and equipped the army of Al-Usra

As narrated by **Imam al-Daraqutni** and **Imam al-Bukhari** in an abridged narration with certainty, **Uthman ibn Affan** (may Allah be pleased with him), when he was besieged, appeared before the people and said: *"I appeal to you by Allah, and I only appeal to the companions of the Messenger of Allah (peace and blessings be upon him): Do you not know that the Messenger of Allah (peace and blessings be upon him) said: 'Whoever digs **Ruma** will have Paradise,' and I dug it? Do you not know that he said: 'Whoever equips the army of **Al-Usra** will have Paradise,' and I equipped it?'* They confirmed what he said."

For further details on the authenticity of this narration, refer to *The Authentic and Verified Narrations on the Virtues of the Companions* by **Abu Abd al-Mustafa ibn al-'Adawi**.

(5) Uthman ibn Affan (may Allah be pleased with him) is from the companions of the two migrations

Imam al-Bukhari narrated: **Ahmad ibn Shabbib ibn Sa'id** narrated to us, and **Yunus** narrated from **Ibn Shihab**, who reported from **'Urwah** that **Ubaid Allah ibn 'Adi ibn Khayyar** informed him that **Al-Miswar ibn Makhramah** and **Abd al-Rahman ibn al-Aswad ibn Abdul-Yaghuth** said: *"What prevents you from speaking to **Uthman** about his brother **al-Walid**, as people have said a lot about him?" So I went to **Uthman** when he came out for prayer, and I said: 'I have a matter to discuss with you, which is a piece of advice.' He replied: 'What is it, O man?' I said: 'Allah sent Muhammad (peace and blessings be upon him) with the truth and revealed to him the Book, and I was among those who responded to Allah and His Messenger (peace and blessings be upon him). I emigrated twice and accompanied the Messenger of Allah (peace and blessings be upon him). I witnessed his guidance and his conduct. People have said much about **al-Walid**, but I did not meet the Messenger of Allah (peace and blessings be upon him) directly, but I was given some knowledge, as the virgin girl is given knowledge in her veil.' He replied: 'Indeed, Allah sent Muhammad (peace and blessings be upon him) with the truth, and I was among those who responded to Allah and His Messenger (peace and blessings be upon him), and I emigrated twice, as I said, and accompanied the Messenger of Allah (peace and blessings be upon him), and I swore that I never disobeyed him or deceived him until Allah took him away. Then came **Abu Bakr** and **Umar** in the same way. After them, I was chosen. Do I not have the right similar to theirs?' I said: 'Yes.' He said: 'Then what are these reports that I am hearing about you? As for what you mentioned regarding **al-Walid**, we will address it with the truth, Insha'Allah.' He then called **Ali** and ordered him to lash him. He was lashed eighty times."*

(6) The Testimony of the Companions regarding the Superiority of Uthman after Abu Bakr and Umar (may Allah be pleased with them all)

Imam al-Bukhari narrated from **Ibn Umar** (may Allah be pleased with him) who said: *"We were in the time of the Prophet (peace and blessings be upon him) and we did not place anyone above **Abu Bakr**, then **Umar**, then **Uthman**, and then we did not distinguish between the companions of the Prophet (peace and blessings be upon him), nor did we prefer one over the other."*

(7) Ibn Umar (may Allah be pleased with him) refutes the accusations against Uthman

As narrated by **Imam al-Bukhari** from **Ibn Wahb**, a man from Egypt came after performing Hajj and saw a group of people sitting. He asked, "Who are these people?" They replied, "These are the Quraysh." He asked, "Who is the elder among them?" They replied, "It is **Abd Allah ibn Umar**." The man said, "O **Ibn Umar**, I am going to ask you about something." He then asked: "Do you know that **Uthman** fled during the Battle of Uhud?" **Ibn Umar** replied, "Yes." He then asked, "Do you know that he was absent from the Battle of Badr and did not participate?" **Ibn Umar** replied, "Yes." The man then asked, "Do you know that he was absent from the Pledge of Ridwan and did not participate in it?" **Ibn Umar** replied, "Yes." The man said, "Allahu Akbar!"

Ibn Umar then said, "Come, I will clarify things for you. As for his fleeing during the Battle of Uhud, I bear witness that Allah forgave him and pardoned him. As for his absence from the Battle of Badr, he had the daughter of the Messenger of Allah (peace and blessings be upon him) as his wife, and she was ill. The Messenger of Allah (peace and blessings be upon him) said to him: 'You will have the reward of a man who participated in Badr, and his share of the spoils of war.' As for his absence from the Pledge of Ridwan, if anyone had been more honored in Makkah than **Uthman**, the Prophet (peace and blessings be upon him) would have sent him in his place, but the Prophet (peace and blessings be upon him) sent **Uthman**. The Pledge of Ridwan took place after **Uthman** had gone to Makkah, and the Prophet (peace and blessings be upon him) said, holding his right hand: 'This is the hand of **Uthman**.' He then struck it with his own hand and said, 'This is for **Uthman**.'" **Ibn Umar** said, "Now take this and go with it."

Chapter

Some of the Virtues of Ali ibn Abi Talib (may Allah be pleased with him)

(1) The First to Embrace Islam after Khadijah (may Allah be pleased with her)

Imam Ahmad narrated from **Zayd ibn Arqam** who said: *"The first to embrace Islam with the Messenger of Allah (peace and blessings be upon him) was **Ali ibn Abi Talib**."* This hadith is considered authentic (see the *Sahih al-Musnad from the Virtues of the Companions* by al-‘Adawi).

(2) Ali is Loved by Allah and His Messenger, and He Loves Allah and His Messenger

Imam al-Nasa’i narrated from **Imran ibn Husayn** that the Prophet (peace and blessings be upon him) said: *"Tomorrow, I will give the banner to a man who loves Allah and His Messenger (or he said, 'whom Allah and His Messenger love')."* He called for **Ali**, who was suffering from an eye ailment, and Allah granted victory through him.

The original hadith is in the two Sahihs. **Imam al-Bukhari** narrated from **Sahl ibn Sa’d** who said: *"On the day of Khaybar, the Messenger of Allah (peace and blessings be upon him)*

*said: 'Tomorrow, I will give the banner to a man who loves Allah and His Messenger, and whom Allah and His Messenger love.' That night, the people stayed up wondering who would be given the banner. In the morning, they came to the Prophet (peace and blessings be upon him), all hoping to be chosen. The Prophet (peace and blessings be upon him) asked, 'Where is **Ali ibn Abi Talib**?' It was said that he had a problem with his eyes. So the Prophet (peace and blessings be upon him) sent for him, and he came. The Prophet (peace and blessings be upon him) spat in his eyes and prayed for him, and he was cured as if he had never been ill. Then the Prophet (peace and blessings be upon him) gave him the banner. **Ali** asked, 'O Messenger of Allah, should I fight them until they are like us?' The Prophet (peace and blessings be upon him) replied: 'Proceed at your own pace until you reach their land, then invite them to Islam and inform them of their rights to Allah. By Him in Whose Hand is my soul, if Allah guides even one person through you, it is better for you than red camels.'"*

(3) Only a Believer Loves Ali, and Only a Hypocrite Hates Him

Imam Muslim narrated from **'Adi ibn Thabit** from **Zirr** who said: **Ali** (may Allah be pleased with him) said: *"By the One who splits the seed and created the soul, it is the covenant of the illiterate Prophet (peace and blessings be upon him) to me: 'No one loves me except a believer, and no one hates me except a hypocrite.'"*

Our scholar **Mustafa al-Adawi** explained: *"The love referred to here is the legal love, meaning the love for **Ali** due to his support for Islam, his courage, his sacrifice in the way of Allah, his defense of the Messenger of Allah (peace and blessings be upon him) with his own life, his early embrace of Islam, and other acts of goodness. Whoever loves him for these reasons is a believer. Similarly, anyone who hates him for being a supporter of Islam, his early conversion, his battles against the prominent disbelievers, and so on, then that person is a hypocrite."*

As for the differences of opinion among the Companions, where some of them made ijtihad (independent legal reasoning) and some even fought each other because of it, this does not fall under this category. For example, **Ali** (may Allah be pleased with him) had what occurred with **Talhah** and **Az-Zubayr**, and **Umm al-Mu'minin Aisha** (may Allah be pleased with her), and all of them are promised Paradise. Therefore, it is not permissible to judge any of them as a hypocrite. All of them are promised Paradise, and all the hadiths should be considered in their entirety. And Allah knows best. (As quoted in *Sahih al-Musnad from the Virtues of the Companions*, p. 111)

(4) Ali (may Allah be pleased with him) is Promised Paradise

Imam Ahmad narrated from **Said ibn Zayd** who said: *"I heard the Messenger of Allah (peace and blessings be upon him) say: 'The Prophet is in Paradise, and **Abu Bakr** is in Paradise, and **Umar** is in Paradise, and **Uthman** is in Paradise, and **Ali** is in Paradise, and **Talhah** is in Paradise, and **Az-Zubayr** is in Paradise, and **Abd al-Rahman ibn Awf** is in Paradise, and **Sa'd** is in Paradise. And if I wanted, I could name the tenth.'"*

(5) Ali is of the Prophet, and the Prophet is of Ali, and whoever curses Ali curses the Prophet

Imam Ahmad narrated in his *Musnad* with a good chain of transmission from **Habshi ibn Jinadah as-Saluli**, who had witnessed the Farewell Pilgrimage, who said: *"The Messenger of Allah (peace and blessings be upon him) said: 'Ali is from me, and I am from him, and no one will convey on my behalf except for me or Ali.'"*

Imam al-Nasa'i narrated with a sound chain from **Abu Abdullah al-Jadali**, who said: *"I entered upon **Umm Salama**, and she said: 'Do they curse the Messenger of Allah (peace and blessings be upon him) among you?' I said: 'Glory be to Allah, or God forbid!' She said: 'I heard the Messenger of Allah (peace and blessings be upon him) say: "Whoever curses **Ali** has cursed me.'"*

(6) Whoever the Prophet is the Mawla (guardian) of, Ali is his Mawla

Imam Ahmad narrated with a sound chain from **Abu Ishaq**, who said: *"I heard **Said ibn Wahb** say: 'A group of five or six Companions of the Messenger of Allah (peace and blessings be upon him) testified that the Messenger of Allah (peace and blessings be upon him) said: "Whoever I am his Mawla, then **Ali** is his Mawla.'"*

(7) The Status of Ali with the Prophet (peace and blessings be upon him)

Imam al-Bukhari narrated in his *Sahih* from **Mus'ab ibn Sa'd** from his father that the Messenger of Allah (peace and blessings be upon him) went out to **Tabuk** and appointed **Ali** as his deputy, to which **Ali** said: *"Are you leaving me with the women and children?"* The Prophet (peace and blessings be upon him) replied: *"Are you not pleased to be with me like **Harun** was with **Musa** (Moses), except that there is no prophet after me?"*

(8) Ali was the Best of the Judges among the Companions (may Allah be pleased with them)

Imam al-Bukhari narrated from **Ibn Abbas**, who said: **Umar** (may Allah be pleased with him) said: *"The best reader among us is **Ubayy** and the best judge among us is **Ali**, and we leave some of what **Ubayy** says, for **Ubayy** says: 'I will not leave anything that I heard from the Messenger of Allah (peace and blessings be upon him).' And Allah says in the Qur'an: {We do not abrogate a verse or cause it to be forgotten...}"*

Chapter

Some of What Was Said About the Virtue of Umm al-Mu'minin Aisha (may Allah be pleased with her)

(1) Aisha is the Most Beloved Person to the Messenger of Allah (peace and blessings be upon him)

Imam al-Bukhari narrated in his *Sahih* from **Amr ibn al-As** (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) sent him on the army of **Dhat**

al-Salasil, and when he came to him, he asked: *"Who is the most beloved person to you?"* He replied: *"Aisha."* He asked: *"Who among the men?"* He replied: *"Her father."* He then asked: *"And then who?"* He said: *"Umar ibn al-Khattab,"* and he listed other men.

(2) The Virtue of Aisha Over Women

Imam al-Bukhari narrated from **Abu Musa al-Ash'ari** (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said: *"Many men have reached perfection, but among women, only **Maryam** (the daughter of Imran) and **Asiya**, the wife of Pharaoh, have reached perfection. And the virtue of **Aisha** over other women is like the virtue of **thareed** (a type of food) over all other foods."*

(3) Aisha (may Allah be pleased with her) is Promised Paradise

Al-Hakim narrated from **Aisha** (may Allah be pleased with her) that the Messenger of Allah (peace and blessings be upon him) mentioned **Fatima** (may Allah be pleased with her), and she spoke, and then he said: *"Are you not pleased to be my wife in this world and the Hereafter?"* She replied: *"Yes."* He then said: *"You are my wife in this world and the Hereafter."* **Sheikh Mustafa al-Adawi** said: *"This is authentic due to its corroborating evidence."*

(4) The Hadith of Al-Ifk (the Incident of the False Accusation) and the Innocence of Aisha from Above Seven Heavens, and Whoever Denies Her Innocence is a Kafir by Consensus

Imam **al-Bukhari** (may Allah have mercy on him) narrated from **Said ibn al-Musayyib**, **Urwah ibn al-Zubayr**, **Alqamah ibn Qais**, and **Ubayd Allah ibn Abd Allah ibn Utbah ibn Mas'ud** from the narration of **Aisha**, the wife of the Prophet (peace be upon him), when the people of the slander (Ahl al-Ifk) accused her. Allah, the Exalted, cleared her name. Each of them narrated part of her story, and some were more accurate than others in narrating it. I have memorized the narration from each of them about **Aisha**, and some of their narrations confirm each other. They mentioned that **Aisha** (may Allah be pleased with her), the wife of the Prophet (peace be upon him), said:

"When the Messenger of Allah (peace be upon him) intended to set out on a journey, he would draw lots between his wives, and whichever wife's lot was chosen, he would take her with him." **Aisha** (may Allah be pleased with her) said, *"We drew lots during one of the expeditions that the Prophet (peace be upon him) undertook, and my lot was chosen. I went with the Messenger of Allah (peace be upon him) after the hijab (veil) was revealed. I was carried in my howdah (a small enclosed litter) and placed in it. We continued until the Messenger of Allah (peace be upon him) finished his expedition and began his return to Medina. When we were close to Medina, he gave the command for departure, and I got up when the command for departure was given. I walked until I passed the army, and when I had finished my task, I returned to my camp. I touched my chest and realized that my necklace, made of the teeth of a gazelle, had broken. I turned back to search for it, and the group that had been accompanying me to set up my howdah came back and carried the howdah. They placed it on my camel, thinking that I was still inside. At that time, the women were lighter and not yet burdened with heavy food, only eating simple nourishment, so the*

men did not notice the lightness of the howdah when they lifted it. I was a young woman, and they sent the camel on its way, assuming I was still in the howdah. I found my necklace after the army had continued on, and I returned to their camp, but there was no one there to call or answer me, so I made my way back to my camp. I thought that the people would miss me and would return to look for me. While sitting in my camp, I fell asleep, and ***Safwan ibn al-Mu'attal al-Sulami****, who had camped behind the army, came upon my place in the morning. He saw the figure of a person sleeping and approached me, recognizing me when he saw me. He had seen me before the veil (hijab) was prescribed. I woke up at his utterance of a prayer when he recognized me, and I covered my face with my cloak. By Allah, he did not speak a single word to me, nor did I hear anything from him except his utterance of the prayer when he made his camel kneel and I mounted it. He led the camel, and we traveled until we caught up with the army after they had camped in the midday heat. Some people spread slander about me, and* ***Abd Allah ibn Ubayy ibn Salul*** *was the one who instigated the most mischief. When we arrived in Medina, I became ill and remained ill for a month while people were gossiping about the accusations. I had no idea of the allegations, but I was troubled by the fact that I did not receive from the Messenger of Allah (peace be upon him) the usual kindness I used to receive when I was ill. He would come in, greet me, and ask, "How are you?" and that was the extent of his communication with me. I did not sense anything wrong until after I had recovered. Then I went out with* ***Umm Mistah*** *toward the outskirts of Medina for the usual privacy of women when they needed to relieve themselves. At that time, we had not yet adopted the practice of using latrines close to our homes. We followed the old practice of going out to the open fields for such needs, and we were bothered by the idea of using latrines inside our homes."*

Then, as we were on our way, ***Umm Mistah*** *stumbled and fell in her garment, and she said: "Then* ***Mistah*** *was cursed, and I said to her: 'How wickedly you speak! Do you curse a man who participated in the Battle of Badr?' She replied: 'Oh, my daughter, did you not hear what he said?' I asked: 'What did he say?' She then told me the words of the people of slander, and I became even more ill. When I returned to my house, the Messenger of Allah (peace be upon him) came to me, greeted me, and then said: 'How are you?' I said to him: 'Would you permit me to visit my parents?' At that moment, I wanted to be sure about the news from them. The Messenger of Allah (peace be upon him) gave me permission, and I went to my parents. I said to my mother: 'O my mother, what are the people talking about?' She said: 'O my daughter, take it easy. By Allah, there has rarely been a woman who is beautiful and loved by her husband and has co-wives, except that the co-wives increase in their dislike of her.' I said: 'Subhan Allah, has the people spoken about this?' Then I cried that night until I could not stop my tears, nor could I sleep. The next morning, I woke up crying. The Messenger of Allah (peace be upon him) called upon* ***Ali ibn Abi Talib*** *and* ***Usama ibn Zayd*** *when the revelation was delayed, asking them for their advice and consultation regarding the separation from his* ***family****. As for* ***Usama ibn Zayd****, he advised the Messenger of Allah (peace be upon him) about the innocence of his* ***family****, and he knew from his own feelings for them that they were in no way guilty.* ***Usama*** *said: 'O Messenger of Allah, your* ***family****, we know nothing but good about them.' As for* ***Ali ibn Abi Talib****, he said: 'O Messenger of Allah, Allah has not made it difficult for you. There are many women, and if you were to ask the slave girl, she would tell you the truth.' Then the Messenger of Allah (peace be upon him) called* ***Barirah*** *and said: 'O Barirah, have you seen anything suspicious from* ***Aisha****?'* ***Barirah*** *replied: 'By Him who sent you with the truth, I have never seen anything from her except that she is a young girl, who sometimes leaves her dough*

*unattended and the hen comes and eats it.' Then the Messenger of Allah (peace be upon him) left that day and excused **Abd Allah ibn Ubayy ibn Salul**. Then, the Messenger of Allah (peace be upon him) said while on the pulpit: 'O assembly of Muslims, who will excuse me from a man who has hurt me with his false accusations against my **family**? By Allah, I have not known anything but good about my **family**, and they have accused a man whom I have not known anything but good about. He used to enter upon my **family** only when I was there.' Then **Sa'd ibn Mu'adh** (may Allah be pleased with him), the Ansari, stood up and said: 'I will excuse you from him, O Messenger of Allah. If he is from the Aws, we will strike his neck, and if he is from our brothers the Khazraj, you order us, and we will do what you command.' Then **Sa'd ibn Ubadah**, the chief of the Khazraj, who was a righteous man but overwhelmed with zeal, stood up and said to **Sa'd ibn Mu'adh**: 'You have lied. By Allah, you will not kill him, nor can you kill him, and if he were from your people, I would not have wanted him killed.' Then **Usayd ibn Hudayr**, the cousin of **Sa'd ibn Mu'adh**, stood up and said to **Sa'd ibn Ubadah:** "You have lied! By Allah, we will kill him, for you are a hypocrite who defends the hypocrite!' Then the two tribes, the **Aws** and the **Khazraj**, became enraged, and they almost fought each other while the Messenger of Allah (peace be upon him) was on the pulpit. The Messenger of Allah (peace be upon him) kept calming them down until they fell silent, and he too remained silent. I continued crying that day without my tears stopping, nor could I sleep. My parents thought that my crying was killing me. While my parents were sitting with me and I was crying, a woman from the **Ansar** sought permission to enter. I allowed her to enter, and she sat down, crying with me. While we were like this, the Messenger of Allah (peace be upon him) entered upon us, greeted us, and then sat down. She said: 'He did not sit with me since the accusation had been made, and a month passed without any revelation regarding my situation.' Then the Messenger of Allah (peace be upon him) sat down, made the testimony of faith, and said: 'As for after, O **Aisha**, it has reached me that such and such has been said about you. If you are innocent, then Allah will clear you of this. But if you have committed a sin, then seek forgiveness from Allah and repent to Him, for when a servant confesses their sin and repents, Allah forgives them.' She said: 'When the Messenger of Allah (peace be upon him) finished his speech, my tears stopped, and I felt as if I no longer had even a single tear. I said to my father: "Answer the Messenger of Allah (peace be upon him)!" He said: "By Allah, I do not know what to say to the Messenger of Allah (peace be upon him)." I said to my mother: "Answer the Messenger of Allah (peace be upon him)!" She said: "By Allah, I do not know what to say to the Messenger of Allah (peace be upon him)." I said: "By Allah, I am a young girl who does not know much of the Qur'an. By Allah, I know that you have heard this story until it settled in your hearts, and you believed it. If I were to say to you that I am innocent, and Allah knows that I am innocent, you would not believe me. But if I were to confess to something, and Allah knows that I am innocent of it, you would not believe me. By Allah, I find nothing for myself or for you except what **Yusuf** said: 'So patience is beautiful, and Allah is the One sought for help against what you describe.' She said: 'Then I turned and lay down on my bed. By Allah, I knew then that I was innocent, and that Allah, the Exalted, would clear me of this. But by Allah, I did not think that a revelation would come down about me, nor did I consider my matter so significant that Allah would speak about it in a revealed verse. But I hoped that the Messenger of Allah (peace be upon him) would see a dream in which Allah would clear me.' She said: 'By Allah, the Messenger of Allah (peace be upon him) did not leave his seat, nor did anyone from my **family** leave the house, until Allah, the Exalted, revealed to His Prophet. The Messenger of Allah (peace be upon him) was seized by the same condition he would experience when the revelation would come upon him, so much so*

*that beads of sweat like pearls would fall from him, even though it was a cold day due to the weight of the words that had been revealed to him. Then the Messenger of Allah (peace be upon him) was relieved, and he was smiling. The first words he spoke were: 'Rejoice, O **Aisha**, for Allah, the Almighty, has cleared you.' She said: 'Then my mother said to me: "Get up and go to him." I said...'"By Allah, I will not go to him, nor will I praise anyone except Allah, the Almighty. It is He who revealed my innocence. Allah, the Exalted, revealed: 'Indeed, those who brought forth the slander are a group among you.' [Qur'an 24:11-20] And when Allah revealed this regarding my innocence, **Abu Bakr** (may Allah be pleased with him), who used to financially support **Mistah ibn Uthatha** because of his kinship with him and his poverty, said: 'By Allah, I will never spend anything on him again after what he said about **Aisha**.' Then Allah, the Exalted, revealed: 'Let not those of virtue among you and abundance swear not to give to their near relatives, the needy, the emigrants in the cause of Allah, and let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Forgiving and Merciful.' [Qur'an 24:22] **Abu Bakr** said: 'Yes, by Allah, I love that Allah should forgive me.' So he returned to giving **Mistah** the support he had previously provided. **Abu Bakr** said: 'By Allah, I will never cease giving it to him.'"*

***Aisha** (may Allah be pleased with her) said: *"The Messenger of Allah (peace be upon him) used to ask **Zaynab bint Jahsh**, the wife of the Prophet (peace be upon him), about my matter. He said: 'O **Zaynab**, what do you know or what have you seen?' She replied: 'O Messenger of Allah, I protect my hearing and my sight. By Allah, I do not know anything except good about her.' **Aisha** (may Allah be pleased with her) said: 'She was the one who used to be jealous of me among the wives of the Prophet (peace be upon him). However, Allah protected her with piety. Her sister, **Hamnah bint Jahsh**, used to support her, but she perished among those who perished.'"*

***Ibn Shihab** said: "This is what has reached us regarding the matter of these individuals." This was narrated by **Bukhari** and **Muslim** in their **Sahihs**.*

(5) Gabriel Greets Aisha with Peace

Imam **Bukhari** narrated in his **Sahih** that **Aisha** (may Allah be pleased with her) said: *The Messenger of Allah (peace be upon him) said: "O **Aisha**, this is **Gabriel**, he is sending you his greetings of peace." I replied: "And upon him be peace, and Allah's mercy and blessings." He sees what I do not see, he wants to convey the message of the Messenger of Allah (peace be upon him)."*

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(6) The Messenger of Allah (peace be upon him) Sees Aisha in a Dream and the Angel Brings Her to Him

In another narration from **Bukhari**, **Aisha** (may Allah be pleased with her) said: *The Messenger of Allah (peace be upon him) said to me: "I saw you in a dream, an angel brought you to me in a silken cloth. He said to me, 'This is your wife.' When I uncovered your face, I saw it was you. I said, 'If this is from Allah, it will come to pass.'"*

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(7) The Prophet (peace be upon him) Did Not Marry Any Virgin Other Than Aisha

Imam **Bukhari** narrated from **Aisha** (may Allah be pleased with her) that she said: *I asked: "O Messenger of Allah, if you were to enter a valley and there was a tree from which some of the animals had grazed, and a tree that no animal had grazed, on which tree would your camels graze?" He replied: "On the tree that no animal had grazed." This means that the Messenger of Allah (peace be upon him) did not marry any virgin other than her.*

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(8) She Was One of the Most Knowledgeable People

Imam **Tirmidhi** narrated with a good chain of transmission from **Abu Musa** (may Allah be pleased with him) who said: *"Whenever we, the companions of the Messenger of Allah (peace be upon him), faced a difficult matter or a complex hadith, we would ask **Aisha** (may Allah be pleased with her), and we would always find knowledge with her."*

Chapter
What Has Been Narrated Regarding the Pledge of Allegiance to Abu Bakr (may Allah be pleased with him), How It Occurred, What Was Said About the Inheritance of the Prophet (peace be upon him), and the Will of Abu Bakr (may Allah be pleased with him) to Umar (may Allah be pleased with him) Regarding the Caliphate.

Section

What Has Been Narrated Regarding the Pledge of Allegiance to **Abu Bakr** (may Allah be pleased with him)

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(1) The Indications of the Prophet (peace be upon him) Regarding Abu Bakr's Right to the Caliphate

Imam **Muslim** narrated in his **Sahih** from **Jabir ibn Mut'im** (may Allah be pleased with him) that a woman came to the Prophet (peace be upon him), and he instructed her to return to him later. She asked, *"What if I come and do not find you?"* as if implying death. The Prophet (peace be upon him) replied, *"If you do not find me, then go to **Abu Bakr**."*

Imam **Muslim** also narrated from **Abu Huraira** (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: *"While I was sleeping, I saw that I was standing by my pond, giving water to people. Then, **Abu Bakr** came and took the bucket from my hand to give water, but when he took the bucket, there was weakness in his action, and Allah forgives him for that. Then, **Umar** came and took the bucket from him, and I never saw anyone take a bucket more powerfully than him, until the people were given water and the pond was full, overflowing."*

Imam **Al-Bukhari** narrated in his **Sahih** from **Ibn Abbas** (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) went out with his head bandaged during his illness that led to his death. He sat on the pulpit, praised and thanked Allah, then said, *"There is no one among the people who has been more generous with their self and wealth for me than **Abu Bakr ibn Abi Quhafa**. If I were to take a close friend from the people, I would have taken **Abu Bakr**, but the friendship of Islam is better. Close every door to the mosque except for the door of **Abu Bakr**."*

Imam **Muslim** narrated in his **Sahih** from **Aisha** (may Allah be pleased with her) that the Prophet (peace be upon him) said to her during his illness: *"Call for **Abu Bakr**, and your brother, so that I may write a letter, for I fear that someone might wish for something or say, 'I am more deserving,' but Allah and the believers will refuse except **Abu Bakr**."*

Imam **Abu Dawood** narrated from the hadith of **Abdullah ibn Zam'ah** with a good chain of narration and many supporting evidences. He said: *"When the Prophet (peace be upon him) became seriously ill, I was with him along with a group of Muslims. **Bilal** called for prayer, and the Prophet said, 'Tell someone else to lead the people in prayer.' So, **Abdullah ibn Zam'ah** went out and found **Umar** leading the people, while **Abu Bakr** was absent. I said to **Umar**, 'Stand and lead the people in prayer.' He stepped forward and started praying. When the Prophet (peace be upon him) heard **Umar**'s loud voice, he said, 'Where is **Abu Bakr**? Allah and the Muslims refuse it. Allah and the Muslims refuse it.' So, he sent for **Abu Bakr**, and he came after **Umar** had already led the prayer and led the people in prayer himself.*

Note: The intent is not to suggest that the Prophet (peace be upon him) forbade anyone from praying behind **Umar** or that the prayer behind him was invalid. Rather, it indicates that the Prophet (peace be upon him) was pointing out **Abu Bakr**'s rightful caliphate during his absence and alluded to his succession after the Prophet (peace be upon him).

Imam **Al-Bukhari** narrated from the hadith of **Abu Musa al-Ash'ari** (may Allah be pleased with him) that the Prophet (peace be upon him) became seriously ill and said: *"Tell **Abu Bakr** to lead the people in prayer."* **Aisha** (may Allah be pleased with her) replied: *"He is a*

soft-hearted man, and if he stands in your place, he will not be able to lead the prayer because of his crying." Another narration says: *"When **Abu Bakr** stands in your place, the people will not be able to hear him from crying."* She suggested that **Umar** should lead the people in prayer. The Prophet (peace be upon him) repeated: *"Tell **Abu Bakr** to lead the people in prayer."* Then he said: *"You are like the companions of **Yusuf** (Joseph); you show something different from what you conceal."* The Prophet (peace be upon him) referred to the women as similar to the wives of **Yusuf**, who hid their feelings as **Zuleikha** had when inviting the women to see **Yusuf**.

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(2) The Prophet (peace be upon him) did not explicitly appoint Abu Bakr to the caliphate, nor did he appoint Ali or anyone specifically. Whoever claims otherwise, has lied against Allah and His Messenger.

Ibn Kathir said in **Al-Bidaya wa'l-Nihaya** (Volume 5, page 219): *"Whoever reflects on what we have mentioned will see the consensus of the emigrants and the supporters among the companions, regarding the preference of **Abu Bakr** for the caliphate (which will be explained later). It will be clear that the Prophet (peace be upon him) did not explicitly appoint anyone to the caliphate, neither **Abu Bakr** as some of the Sunnis claim, nor **Ali** as some of the Shi'a claim. Rather, he gave a strong indication which anyone of sound mind can understand, pointing to **Abu Bakr** as we mentioned, and we will mention it with thanks to Allah."*

He supported this by citing various hadiths showing that the Prophet (peace be upon him) did not explicitly appoint a successor by name, including:

In **Sahih Bukhari**, **Ibn Abbas** (may Allah be pleased with him) narrated that **Abbas** and **Ali** went to see the Prophet (peace be upon him). A man asked: *"How is the Prophet (peace be upon him) today?"* **Ali** replied: *"He is doing well, thanking Allah."* **Abbas** then said: *"By Allah, I can see death on the faces of the Hashemites. I see death on the face of the Messenger of Allah. Let us go and ask him about the succession, so that if the matter is ours, we can take it, and if it is for someone else, we will instruct him on what to do."* **Ali** replied: *"I will not ask him about that. By Allah, if we are denied it, the people will never give it to us afterward."*

In the two **Sahihs** (Bukhari and Muslim), **Ibn Umar** (may Allah be pleased with him) narrated that when **Umar ibn al-Khattab** was struck and asked if he wanted to appoint a successor, he replied: *"If I appoint someone, I would appoint someone better than myself (meaning **Abu Bakr**), and if I leave it, I leave someone better than myself (meaning the Messenger of Allah, peace be upon him)."* **Ibn Umar** said: *"I knew when he mentioned the Messenger of Allah, peace be upon him, that he did not appoint a successor."*

In both **Sahih al-Bukhari** and **Sahih Muslim**, it is narrated that **Aisha** (may Allah be pleased with her) was told that people said the Prophet (peace be upon him) had appointed **Ali** (may Allah be pleased with him) as his successor. She replied: *"What did he appoint **Ali** for? He asked for a vessel to urinate in while I was supporting him against my chest. I fainted, and he passed away without my knowledge. So when did he appoint **Ali**?"* (In another narration, she said: *"I fainted in my lap, and I didn't realize that he had passed away. So when did he appoint him?"*)

In **Sahih Muslim**, from the narration of **Talhah ibn Musarraf**, he said: *"I asked **Abdullah ibn Awfa** (may Allah be pleased with him) if the Prophet (peace be upon him) had made a will. He replied: 'He made a will regarding the Book of Allah.'"*

In the narration of **Ibn Majah**, **Talhah ibn Musarraf** said: *"Then **Hudhail ibn Sharhabil** said: '**Abu Bakr** was acting as the trustee of the will of the Messenger of Allah (peace be upon him). **Abu Bakr** was afraid that he might have received an appointment from the Messenger of Allah (peace be upon him) and he took action.'"*

In both **Sahih Bukhari** and **Sahih Muslim**, it is narrated from **Ali ibn Abi Talib** (may Allah be pleased with him) that he said: *"Whoever claims that we have something to read that is not in the Book of Allah—this document (a paper he had tied to his sword containing a few marks of camel teeth and some notes on wounds)—has lied."*

Hafidh Ibn Kathir (may Allah have mercy on him) said in **Al-Bidaya wa'l-Nihaya** (Volume 5, page 221): "This hadith, which is established in both **Sahihs** and other sources, shows that **Ali** (may Allah be pleased with him) rejected the claim that the Prophet (peace be upon him) appointed him to the caliphate. If this claim were true, none of the companions would have objected, as they were more obedient to Allah and His Messenger during his life and after his death than to go against his explicit appointment. Far be it from them to put someone before whom the Prophet had appointed. Those who attribute such a claim to the companions are accusing them of wickedness and collusion against the Prophet's judgment and explicit appointment. Those who reach such conclusions have exited from the fold of Islam and disbelieved, as all the leading scholars agree. The shedding of their blood would be more acceptable than the shedding of wine."

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*Then, if **Ali** (may Allah be pleased with him) had such an appointment, why did he not use it to argue for his leadership? If he could not implement the appointment, then he would be incapable and incapable people are unfit for leadership. If he could have, but did not do so, then he would be a traitor, and traitors are unfit for leadership. If he did not know about the appointment, then he was ignorant. This notion is an impossible and fabricated claim, one*

full of ignorance and misguidance. It is only suitable for the minds of ignorant people who have been deceived by the devil without any evidence or proof, but merely through manipulation and falsehood. I seek refuge in Allah from such confusion, failure, and disbelief. May Allah guide us to adhere to the Sunnah and the Quran, and remain steadfast in Islam, belief, and certainty, so that we can weigh our deeds on the scales of justice and be saved from the fire and granted entry into Paradise. He is the Generous, Merciful, and Compassionate." (End of his words, may Allah have mercy on him. Further study of the remainder provides other important lessons.)

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(3) The First Pledge of Allegiance to Abu Bakr at the Saqifah of Banu Sa'ida, the Special Pledge, and those who were absent due to their focus on preparing the Prophet (peace be upon him) for his burial, including Ali (may Allah be pleased with him) and all the companions.

Imam **Al-Bukhari** narrated in his **Sahih** (6830) from **Ibn Abbas** (may Allah be pleased with him) that he used to teach a group of the emigrants, including **Abd al-Rahman ibn Awf**. One day, while they were at **Umar ibn al-Khattab**'s house during his final pilgrimage, **Abd al-Rahman** came back and said: *"A man came to the Commander of the Believers today and said, 'O Commander of the Believers, would you consider the possibility of such-and-such person, saying that if **Umar** dies, I would have pledged allegiance to him?' By Allah, the pledge to **Abu Bakr** was only a sudden event that happened, and it was completed."* **Umar** became angry and said: *"By Allah, I will stand in front of the people this evening to warn those who are trying to deceive them."* **Abd al-Rahman** said: *"O Commander of the Believers, do not do that, for the crowd of people during the pilgrimage will be made up of the unlearned and the ignorant. They will take whatever you say and misinterpret it. Wait until we return to the city, the home of migration and the Sunnah, where you will be able to speak to those of knowledge, and they will understand and place your words in their proper context."* **Umar** agreed, saying: *"By Allah, I will address the people in the first opportunity I have in the city."* **Ibn Abbas** said: *"When we reached **Medina** after the end of the pilgrimage, on the Friday following the last of **Hajj**, **Umar** hastened to speak and hurriedly* went out as the sun had declined.

*Until I found Sa'id ibn Zayd ibn Amr ibn Nufayl sitting by a corner of the pulpit, so I sat around him, my knee touching his. I had barely settled when **Umar ibn al-Khattab** came out. When I saw him approaching, I said to **Sa'id ibn Zayd ibn Amr ibn Nufayl**: "He will say something today that he hasn't said since he was appointed as caliph." He denied this and said, "What could he possibly say that he hasn't said before?" Then **Umar** sat on the pulpit, and when the muezzins were silent, he stood up, praised Allah as He deserved, and then said:*

*'To proceed, I will say something that has been decreed for me to say. I do not know, perhaps it will be my last speech. Whoever understands it and remembers it should convey it wherever his mount reaches. And whoever fears that he may not understand it should not allow anyone to lie about me. Verily, Allah sent **Muhammad** (peace be upon him) with the*

truth and revealed the Book to him, and among the revelations was the verse of stoning. We read it, we understood it, and we remembered it. The Messenger of Allah (peace be upon him) carried out the stoning, and we carried it out after him. I fear that after a long time, someone will say: 'By Allah, we do not find the verse of stoning in the Book of Allah,' and thus they will mislead others by abandoning a duty that Allah has revealed. Stoning is in the Book of Allah, a right for those who commit adultery after they are married, whether they are men or women, when the evidence is established, or there is a confession or pregnancy.

*We used to read in the Book of Allah: 'Do not prefer your fathers above yourselves,' or 'It is disbelief for you to prefer your fathers above yourselves.' Then the Messenger of Allah (peace be upon him) said: 'Do not exaggerate in praising me, as the Christians exaggerated in praising **Isa** (Jesus), the son of **Maryam**. Say: "I am the servant of Allah and His Messenger."'*

*Then, it reached me that some of you say: 'By Allah, if **Umar** dies, I will pledge allegiance to such-and-such.' Let no one be deceived by anyone saying that the pledge of allegiance to **Abu Bakr** was an accidental event (i.e., sudden). Indeed, it was such, but Allah protected its outcome from harm. No one among you has a better right to this position than **Abu Bakr**. Whoever pledges allegiance to a man without the consultation of the Muslims, neither he nor the one who pledges allegiance to him should have their blood spared.*

*When our Prophet (peace be upon him) passed away, the Ansar opposed us and gathered in **Saqifah Banu Sa'idah**. **Ali**, **Zubair**, and those with them also stayed away, while the emigrants (the Muhajirun) gathered around **Abu Bakr**. I said to **Abu Bakr**: 'Let us go to our brothers, the Ansar.' We went to them, and when we got close, we met two good men who informed us of what was happening. They said: 'Where are you going, O emigrants?' We said: 'We are going to our brothers, the Ansar.' They said: 'Do not approach them, settle your matter.' I said: 'By Allah, we will approach them.' We went until we reached them in **Saqifah Banu Sa'idah**, and I saw a man reclining among them. I asked: 'Who is this?' They said: 'This is **Sa'd ibn Ubadah**.' I asked: 'What is wrong with him?' They said: 'He is unwell.'*

*When we sat down, their orator stood up and praised Allah as He deserved, then said: 'To proceed, we are the helpers of Allah, the soldiers of Islam, and you, O emigrants, are a group, and a group from your people has joined us. They want to diminish our original position and seize the authority.' When he finished speaking, I intended to speak and had prepared a speech that I liked, which I wanted to present before **Abu Bakr**, but I held back a little. Then **Abu Bakr** said: 'Take it easy,' and I did not want to anger him. **Abu Bakr** spoke, and he was more patient and composed than I was. By Allah, he did not leave a single word in my speech that I liked except that he said something like it or better, until he finished. He said: 'What you mentioned about your good qualities, you are indeed worthy of them, and this matter (i.e., the caliphate) will not belong to anyone except this group of Quraysh. They are the best in lineage and the best in their home.' (In another narration: 'We are the leaders, and you are the helpers.')*

*He continued: 'I have chosen one of these two men for you, so pledge allegiance to whichever you prefer.' He then took my hand and the hand of **Abu Ubaydah ibn al-Jarrah**, who was sitting between us. I did not object to what he said except that, by Allah, I would have preferred to be killed rather than be in a position of authority over a people in which*

***Abu Bakr** is present. Unless, perhaps, when death comes to me, my soul might whisper something to me that I do not feel now.*

*Then one of the Ansar, **Hubab ibn al-Mundhir**, said: 'I am the one who solves this issue. Let us have one ruler from us and one from you, O Quraysh.' The voices became louder, and there was much disagreement, until I was afraid of the confusion. I said: 'Extend your hand, O **Abu Bakr**,' and he extended his hand, so I pledged allegiance to him, and the emigrants pledged allegiance to him. Then the Ansar pledged allegiance to him, and we jumped (i.e., leaped) onto **Sa'd ibn Ubadah**. Someone said: 'Did you kill **Sa'd ibn Ubadah**?' I replied: 'May Allah kill **Sa'd ibn Ubadah**.'*

Umar** said.**"By Allah, we found nothing stronger in what we were dealing with than the pledge of allegiance to Abu Bakr. We feared that if we separated from the people, and there was no pledge of allegiance, they would pledge allegiance to one of them after us. So, either we pledged allegiance to them to something we were not pleased with, or we would oppose them and cause corruption. Whoever pledges allegiance to a man without the consultation of the Muslims, neither he nor the one who pledges allegiance to him should be followed, as they will be liable to be killed."

Note: When **Umar** (may Allah be pleased with him) said "May Allah kill him," referring to **Sa'd bin Ubadah**, **Ibn Hajar** said in *Al-Fath* (7/45) that **Umar** did not mean a literal death order. Rather, when he said "May Allah kill him," it was a prayer against him. He then said, "And in the narration of **Malik**, I said, while angry, 'May Allah kill Sa'd, for he is a source of evil and fitnah.'" **Ibn al-Tin** commented that the Ansar's statement, "From us, an Amir, and from you, an Amir," was based on the Arab custom that no one from outside the tribe should lead it. However, when they heard the hadith, "The leaders are from the Quraysh," they retreated from their stance and submitted. (I, Mahmoud, say: I will elaborate on this, God willing.)

Umar also said in his speech, as narrated by **Imam Ahmad** with a sound chain, authenticated by **Ibn Hajar** and others, from **Abd Allah bin Mas'ud** that **Umar** said at the Saqifah: "O group of Ansar, do you not know that the Messenger of Allah (peace be upon him) ordered **Abu Bakr** to lead the people in prayer? So, which of you would find it appropriate to advance over **Abu Bakr**?" They replied, "We seek refuge in Allah from advancing over **Abu Bakr**."

Note: The narration that **Umar** and **Hubab bin al-Mundhir** stood up and almost fought, each defending **Abu Bakr** and **Sa'd bin Ubadah**, and supporting their respective sides, is not authentic. The sound hadiths reject this.

(4) The General Pledge of Allegiance to Abu Bakr al-Siddiq, in which those who had not pledged allegiance to him at the Saqifah did so.

Imam al-Bukhari narrated in his *Sahih* from **al-Zuhri**, who reported from **Anas bin Malik** (may Allah be pleased with him), that he heard **Umar's** last sermon when he sat on the pulpit the day after the Prophet's (peace be upon him) death. He testified and **Abu Bakr** remained silent. He said: "I had hoped that the Messenger of Allah (peace be upon him)

would live until he guided us to the end, but now that **Muhammad** (peace be upon him) has died, Allah has placed a light among you that you are guided by, just as He guided **Muhammad** (peace be upon him). And **Abu Bakr**, the companion of the Messenger of Allah (peace be upon him), the second of the two, is the most deserving of handling your affairs. Stand and pledge allegiance to him." A group of people had already pledged allegiance to him at the Saqifah of Bani Sa'idah, and the general pledge was given on the pulpit. **Al-Zuhri** reported from **Anas bin Malik** that **Umar** said to **Abu Bakr** that day, "Climb the pulpit." **Abu Bakr** hesitated, but **Umar** insisted until he climbed the pulpit, and then the people pledged allegiance to him.

(5) **Ali bin Abi Talib pledged allegiance after six months** because he was upset with **Abu Bakr** for not giving his wife **Fatimah** (may Allah be pleased with her) her inheritance from the Prophet (peace be upon him).

Imam al-Bukhari narrated from **Aisha** (4240) that **Fatimah** (may Allah be pleased with her), the daughter of the Prophet (peace be upon him), sent to **Abu Bakr** to ask for her inheritance from the Prophet (peace be upon him) from what Allah had given him in Medina, from Fadak and the remaining share of Khaybar. **Abu Bakr** said, "The Messenger of Allah (peace be upon him) said, 'We do not leave inheritance; whatever we leave behind is charity.' The family of **Muhammad** (peace be upon him) only consumes from this wealth. By Allah, I will not change anything from the charity of the Messenger of Allah (peace be upon him) from what it was in his time, and I will do with it as he did." **Abu Bakr** refused to give **Fatimah** anything from it, and she was upset with him. She stopped speaking to him until she passed away, and she lived six months after the Prophet's death. When she passed away, **Ali** buried her secretly at night without informing **Abu Bakr** or having him pray over her. **Ali** had been respected by the people during **Fatimah's** life. After her death, the people's attitudes towards **Ali** changed, and he sought to reconcile with **Abu Bakr** and pledge allegiance to him, though he had not done so for the previous six months. He sent a message to **Abu Bakr**, saying, "Come to us, but bring no one with you," out of dislike for the presence of **Umar** (due to **Umar's** strength and harshness in speech and action, while **Abu Bakr** was soft-hearted, so they feared that **Umar's** presence might cause a disagreement). **Umar** responded, "No, by Allah, you will not enter alone." **Abu Bakr** replied, "What do you think they will do to me? By Allah, I will go to them." **Abu Bakr** entered, and **Ali** testified, saying: "We knew your virtue and what Allah had given you."

"And we did not begrudge you the good that God has granted you, but you took the matter upon yourself and we believed that, due to our kinship with the Messenger of Allah (peace be upon him), we had a right (i.e., to the inheritance of the Messenger of Allah (peace be upon him)). Until the tears of Abu Bakr overflowed. When Abu Bakr spoke, he said: 'By Him in Whose hand is my soul, the kinship of the Messenger of Allah (peace be upon him) is dearer to me than my own kin. As for the issue that arose between us regarding these properties, I have not deviated from doing what is right, nor have I left any action that I saw the Messenger of Allah (peace be upon him) do except that I did the same.' Then Ali said to Abu Bakr: 'Your appointment for the oath of allegiance is this evening.' When Abu Bakr prayed the Dhuhr prayer, he ascended the pulpit, gave testimony (the shahada), mentioned the matter of Ali and his delay in giving the oath of allegiance, excused him for the reasons he had mentioned, then he sought forgiveness. Ali then gave testimony and honored Abu Bakr's right, and mentioned that his delay in giving the oath of allegiance was not due to

jealousy or a denial of the superiority Allah had granted Abu Bakr, but because we believed we had a right to this matter. However, he acted alone, and we felt in our hearts the pain of this decision. The Muslims were pleased with this, and they said: 'You have spoken rightly.' The Muslims turned closer to Ali when he rectified the matter with what is right."

"Note: The text in parentheses is a comment by Al-Hafidh Ibn Hajar.

Al-Hafidh Ibn Kathir said in *Al-Bidaya wa'l-Nihaya* (5/218): "And **Al-Hafidh Abu Bakr al-Bayhaqi** informed us, **Abu al-Hasan Ali ibn Muhammad al-Hafidh al-Isfahani** told us, **Abu Ali al-Husayn ibn Ali al-Hafidh** told us, **Abu Bakr Muhammad ibn Ishaq ibn Khuzayma** and **Ibrahim ibn Abi Talib** told us, they said: **Mudar ibn Yasar** narrated to us, and **Abu Hisham al-Makhzumi** narrated to us, **Wahib** narrated to us, **Dawood ibn Abi Hind** narrated to us, **Abu Nadrah** narrated to us from **Abu Sa'id al-Khudri**. He said: 'The Messenger of Allah (peace be upon him) passed away, and the people gathered in the house of **Sa'd ibn Ubadah**, and among them were **Abu Bakr** and **Umar**. Then, a speaker from the **Ansar** stood up and said: "Do you know that the Messenger of Allah (peace be upon him) was from the **Muhajirun** and his successor is from the **Muhajirun**, and we were the supporters of the Messenger of Allah (peace be upon him), and we are the supporters of his successor, just as we were his supporters?" **Umar ibn al-Khattab** said: "The speaker among you has spoken the truth! If you had said anything other than this, we would not have pledged allegiance to you." Then he took the hand of **Abu Bakr** and said, "This is your leader, so pledge allegiance to him." So **Umar** pledged allegiance to him, and the **Muhajirun** and the **Ansar** pledged allegiance as well. Then **Abu Bakr** ascended the pulpit, and looked at the faces of the people and did not see **Al-Zubayr**. So he called for **Al-Zubayr**, and he came. He said: "O son of the maternal uncle of the Messenger of Allah (peace be upon him) and his companion, do you intend to split the unity of the Muslims?" He replied: "No reproach, O **Khalifah of the Messenger of Allah** (peace be upon him)," and then he pledged allegiance. Then **Abu Bakr** looked at the faces of the people and did not see **Ali**. He called for **Ali ibn Abi Talib**, and he came. He said: "O son of the uncle of the Messenger of Allah (peace be upon him) and his son-in-law, do you intend to split the unity of the Muslims?" He replied: "No reproach, O **Khalifah of the Messenger of Allah** (peace be upon him)," and then he pledged allegiance. This is the meaning or something similar. And **Abu Ali al-Hafidh** said: "I heard **Muhammad ibn Ishaq ibn Khuzayma** say: '**Muslim ibn al-Hajjaj** (Imam **Muslim**, the compiler of *Sahih Muslim*) came to me and asked me about this hadith, so I wrote it down for him on a piece of paper and read it to him." This is a hadith that is equivalent to a large camel, even equivalent to a precious gem.' (**Al-Hafidh Ibn Kathir** said, and this is a correct and preserved chain of narration from **Abu Nadrah al-Munzir ibn Malik ibn Qat'ah** from **Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khudri**)."

Al-Hafidh also said in *Al-Fath* (7/704), quoting **Al-Qurtubi**: "**Al-Qurtubi** said: 'Whoever reflects on the exchange of reproaches between **Abu Bakr** and **Ali**, and the fairness it contained, will realize that both of them acknowledged the superiority of the other, and their hearts were united in respect and love. Though human nature might occasionally take the upper hand, religion corrects it, and **Allah** is the One who grants success. The **Rafidah** (Shia) have clung to **Ali's** delay in pledging allegiance to **Abu Bakr** until **Fatimah** passed away, and their ramblings in this regard are famous. However, this hadith refutes their argument. It is confirmed by **Ibn Hibban** and others, through the narration of **Abu Sa'id al-Khudri** and others, that **Ali** did indeed pledge allegiance to **Abu Bakr** from the beginning.

As for what is reported in *Sahih Muslim* from **Az-Zuhri**, when a man asked him about it, saying that **Ali** did not pledge allegiance to **Abu Bakr** until **Fatimah** passed away, he replied: 'No, nor did anyone from the **Banu Hashim**.' **Al-Bayhaqi** weakened this narration, stating that **Az-Zuhri** did not support it, and that the connected narration from **Abu Sa'id** is stronger. It was further gathered by others that **Ali** did indeed pledge allegiance to **Abu Bakr** with a second, more confirmed pledge, to remove any doubts caused by the inheritance issue, as was mentioned earlier. Based on this, **Az-Zuhri's** statement that **Ali** did not pledge allegiance to **Abu Bakr** at that time refers to his absence from the gathering and his physical presence, and so on. In the absence of such presence, those who were unaware of the deeper matter might think it was because of a refusal to accept his caliphate. This is why some released such a statement, and because of this, **Ali** openly showed his pledge of allegiance after **Fatimah's** death to clear up any misunderstandings.'

I (**Mahmoud**) say: 'This is very valuable, well-grounded, and sound reasoning. It supports the argument for the second pledge of allegiance being a legitimate practice in Islam, not a violation, especially when there is a need for it. The evidence for this is found in the hadith reported by **Al-Bukhari** (7208), in which **Salim** said: "We pledged allegiance to the Prophet (peace be upon him) under the tree. He then said to me, 'O **Salim**, will you not pledge allegiance?' I said: 'O Messenger of Allah, I have already pledged the first time.' He replied: 'And the second time as well.' Therefore, there is no harm if **Ali** (may Allah be pleased with him) pledged allegiance to **Abu Bakr** twice to dispel any doubts that some might have had regarding his disagreement with the caliphate or any such notion.'"

Chapter: What has been narrated about the inheritance of the Prophet (peace be upon him) and what he left behind of collateral and debts.

(1) The Prophet's (peace be upon him) armor

Al-Bukhari narrated in his *Sahih* (2509) from **Aisha** (may Allah be pleased with her), that the Prophet (peace be upon him) bought food from a Jew on credit and pledged his armor as collateral.

And from the narration of **Anas** (2508) (may Allah be pleased with him), he said: "The Prophet (peace be upon him) indeed pledged his armor for barley. I walked to the Prophet (peace be upon him) carrying barley bread and rancid butter, and I heard him say, *'The family of Muhammad (peace be upon him) do not have more than a sa (measure) of barley in the morning, nor in the evening.' And they were nine households*."

Also narrated from **Aisha** (4467) (may Allah be pleased with her) who said: "The Prophet (peace be upon him) passed away and his armor was pledged to a Jew for thirty *sa*s of barley."

Imam al-Nawawi said in his *Sharh Muslim* (6/45): "As for the Prophet's (peace be upon him) buying from the Jew and pledging his armor with him instead of the Companions, it has been said that he did so to show the permissibility of such a transaction. Some have said that there was no food available from anyone except the Jew, and others said that the

Companions would not accept the Prophet's (peace be upon him) collateral and would not take the price from him, so he resorted to dealing with the Jew so as not to impose on any of his Companions. The Muslims have unanimously agreed on the permissibility of dealing with the People of the Covenant and other non-Muslims as long as what they are offering is not forbidden. However, it is not permissible for a Muslim to sell weapons or war instruments to the enemies of Islam, or to sell them a Quran or a Muslim slave. **Allah** knows best."

I (**Mahmoud**) say: Some so-called thinkers have doubted that this hadith could be authentic, asking how the Prophet (peace be upon him) could have pledged his armor to a Jew. The answer, as **Imam al-Nawawi** and others have stated, is that the Prophet (peace be upon him) would never allow anyone to give him anything without payment, nor would he ask people for something, as he himself said in a hadith reported by **Al-Bukhari** (2074) from **Abu Huraira** (may Allah be pleased with him): "*It is better for one of you to carry a bundle of firewood on his back and sell it than to ask someone and have him either give it or refuse.*"

What the Prophet (peace be upon him) did was to buy on credit so that he could provide for his family, who consisted of nine women. What is wrong with that? What harm is there in that? This action of the Prophet (peace be upon him) serves as a ruling on the permissibility of dealing with the People of the Book and non-Muslims, as long as what they are offering is not forbidden. Moreover, the Prophet (peace be upon him) pledged his armor, which was worth the price of the barley, if not more. This should not be regarded as a debt, as some might mistakenly think. We should not doubt or weaken what has been authentically reported about the Prophet (peace be upon him), and we should take it as a good example. What the Prophet (peace be upon him) did was better than asking his Companions for anything or accepting something from anyone, especially since it was not permissible for him to accept charity or zakat. Let the discerning understand this and recognize the greatness of the Prophet (peace be upon him) in this action, his obedience to his Lord, and his trust in Him, providing for his family (peace be upon him)."

(2) Abu Bakr and Ali (may Allah be pleased with them) settled all the debts of the Prophet (peace be upon him)

As **Al-Bukhari** narrated (2296) from **Jabir ibn Abdullah** (may Allah be pleased with him), he said: "The Prophet (peace be upon him) said, 'If the money of Bahrain were to come, I would have given you this and that.' But the money of Bahrain did not arrive until the Prophet (peace be upon him) passed away. When the money of Bahrain came, **Abu Bakr** commanded that whoever had a debt or a promise from the Prophet (peace be upon him) should come to us. So I came to him and said, 'The Prophet (peace be upon him) told me such and such.' He then gave me a handful, and I counted it and it was five hundred. He said, 'Take double that.'"

Al-Hafidh said in *Al-Fath* (4/678): "*When **Abu Bakr** took the position of the Prophet (peace be upon him), he took responsibility for fulfilling what was owed or promised by the Prophet (peace be upon him). When he committed to this, he was obliged to fulfill all debts or promises. The Prophet (peace be upon him) loved fulfilling his promises, and **Abu Bakr** carried that out.*"

Al-Hafidh Ibn Hajar said in *Al-Fath* (5/200): "And **Ibn Al-Tallaa'** mentioned in *Al-Aqdiya Al-Nabawiya* that **Abu Bakr** redeemed the armor after the Prophet (peace be upon him), but **Ibn Sa'd** narrated from **Jabir** that **Abu Bakr** fulfilled the Prophet's (peace be upon him) vows and **Ali** fulfilled his debts. And **Ishaq ibn Rahawayh** narrated in his *Musnad* from **Al-Shabi** (marfū') that **Abu Bakr** redeemed the armor and gave it to **Ali ibn Abi Talib**. As for the view that the Prophet (peace be upon him) redeemed it before his death, it is contradicted by the hadith of **Aisha** (may Allah be pleased with her)."

I (**Mahmoud**) say: It is established in the two *Sahihs* that **Abu Bakr** was the one who paid off the Prophet's (peace be upon him) debts, as previously mentioned. As for the narration of **Ibn Sa'd** in *Al-Tabaqat*, it states: "We were informed by **Muhammad ibn Umar**, who said: **Abdullah ibn Muhammad ibn Umar** narrated to us from **Ja'far ibn Muhammad**, from his father, from **Jabir**, who said that **Ali ibn Abi Talib** fulfilled the debt of the Prophet (peace be upon him), and **Abu Bakr** fulfilled his vows." **Abdullah ibn Muhammad ibn Umar**, said **Al-Hafidh** in *Al-Taqreeb* (he is acceptable), meaning he is usually corroborated, though he wasn't corroborated here. In any case, what is in the *Sahihs* suffices, as they clearly state that **Abu Bakr** fulfilled both the vows and the debts of the Prophet (peace be upon him), including the armor and other debts, without a doubt.

Furthermore, **Imam Ahmad** narrated (4/165) from **Habashi ibn Jinada Al-Sulami**, who had witnessed the Farewell Hajj, who said: "The Prophet (peace be upon him) said: **Ali** is from me, and I am from him, and no one except I or **Ali** shall settle my debts."

If this is authentic (see *As-Sahih Al-Musnad min Fadail Al-Sahabah* by Al-'Adawi, p. 120), it does not negate the fact that **Ali** (may Allah be pleased with him) may have settled some of the Prophet's (peace be upon him) affairs, while **Abu Bakr** settled others. Therefore, there is no contradiction between this and the previous narration from **Jabir**. This is further corroborated by **Ibn Sa'd**, who narrated that **Ali** settled the Prophet's (peace be upon him) debts, and **Abu Bakr** fulfilled his vows.

In any case, the debts of the Prophet (peace be upon him) have been fully settled, and all praise is due to **Allah**.

(3) What did the Prophet (peace be upon him) leave behind?

Al-Bukhari narrated in his *Sahih* (4461) from **Amr ibn Harith** who said: "The Prophet (peace be upon him) left neither dinars nor dirhams, nor a servant or a maid, except for his white mule which he used to ride, his weaponry, and a piece of land which he allocated for the wayfarer as charity."

In another narration: "*And a land in Khaybar which he made as charity.*"

Al-Bukhari also narrated in his *Sahih* (3092) from **Aisha** (may Allah be pleased with her) who said: "And **Fatima** asked **Abu Bakr** for her share of what the Prophet (peace be upon him) left from Khaybar, Fadak, and his charity in Medina."

(4) The statement of the Prophet (peace be upon him): 'We do not inherit, whatever we leave behind is charity.'

Al-Bukhari narrated (3096) from **Abu Huraira** (may Allah be pleased with him) who said: "The Prophet (peace be upon him) said: 'My heirs do not divide up a dinar; whatever I leave after the expenses for my wives and the maintenance of my workers is charity.'"

Al-Bukhari also narrated (6730) from **Aisha** (may Allah be pleased with her), who said: "When the Prophet (peace be upon him) passed away, the wives of the Prophet (peace be upon him) wanted to send **Uthman** to **Abu Bakr** to ask for their inheritance. **Aisha** said: 'Did he not say: *We do not inherit, whatever we leave behind is charity*?'"

(5) The claim of Fatima (may Allah be pleased with her) and the wives of the Prophet (peace be upon him) regarding their inheritance from Abu Bakr and the clarification that Abu Bakr was correct, and that he did not leave anything except what the Prophet (peace be upon him) used to maintain those whom he supported.

Al-Bukhari narrated in his *Sahih* (3092) from **Urwah ibn Zubayr**, who said that **Aisha** (may Allah be pleased with her) informed him that **Fatima** (may Allah be pleased with her), the daughter of the Prophet (peace be upon him), asked **Abu Bakr** (may Allah be pleased with him) after the death of the Prophet (peace be upon him) to divide her share of the inheritance of what the Prophet (peace be upon him) had left, from what **Allah** had granted him. **Abu Bakr** said to her: "The Prophet (peace be upon him) said, 'We do not inherit, whatever we leave behind is charity.'" So **Fatima** became upset and distanced herself from **Abu Bakr**. She continued to stay away from him until she passed away, and she lived for six months after the death of the Prophet (peace be upon him). **Fatima** had asked **Abu Bakr** for her share of what the Prophet (peace be upon him) had left from Khaybar, Fadak, and his charity in Medina, but **Abu Bakr** refused, saying: "I will not leave anything that the Prophet (peace be upon him) used to do, except that I will continue doing it. I fear that if I abandon anything from what he commanded, I will go astray."

As for the charity in Medina, **Umar** handed it over to **Ali** and **Al-'Abbas**. As for Khaybar and Fadak, **Umar** withheld them and said: "They are the charity of the Prophet (peace be upon him), meant for his rights, which would be required in times of need, and their management is for the one who assumes the leadership." So, they remain as such to this day.

Al-Bukhari narrated (6730) from **Aisha** (may Allah be pleased with her) that when the Prophet (peace be upon him) passed away, the wives of the Prophet (peace be upon him) wanted to send **Uthman** to **Abu Bakr** to ask him about their inheritance. **Aisha** said: "Did the Prophet (peace be upon him) not say: *We do not inherit, whatever we leave behind is charity*?"

Al-Tirmidhi narrated with a sound chain (1608) from **Abu Huraira** who said: "**Fatima** came to **Abu Bakr** and said: 'Who inherits from you?' He replied: 'My family and children.' She said: 'Why do I not inherit from my father?' **Abu Bakr** said: 'I heard the Prophet (peace be upon him) say: *We do not inherit.* But I support those whom the Prophet (peace be upon

him) used to support, and I will provide for those whom the Prophet (peace be upon him) used to provide for.'"

Many of the companions agreed with **Abu Bakr** regarding this hadith, including **Aisha**, **Ali ibn Abi Talib**, **Al-'Abbas ibn Abdul-Muttalib**, **Abdur-Rahman ibn Awf**, **Uthman ibn Affan**, **Talhah ibn Ubaydillah**, **Az-Zubair ibn Al-Awwam**, **Sa'd ibn Abi Waqqas**, **Abu Huraira**, and **Aisha** (may Allah be pleased with them all), as in the following narration.

The response to Fatima's objection to Abu Bakr (may Allah be pleased with him):

Al-Hafidh Ibn Kathir (5/250) said: "It cannot be assumed that **Fatima** (may Allah be pleased with her) thought she was accusing **Abu Bakr** (may Allah be pleased with him) of lying in what he conveyed to her. Far be it from her, and far be it from him. How could she when this hadith was accepted by **Umar ibn Al-Khattab**, **Uthman ibn Affan**, **Ali ibn Abi Talib**, **Al-'Abbas ibn Abdul-Muttalib**, **Abdur-Rahman ibn Awf**, **Talhah ibn Ubaydillah**, **Az-Zubair ibn Al-Awwam**, **Sa'd ibn Abi Waqqas**, **Abu Huraira**, and **Aisha** (may Allah be pleased with them all)? Had **Abu Bakr** (may Allah be pleased with him) been the only one who narrated this, all the people of the earth would have had to accept his narration and follow him in it. Even if **Fatima**'s anger was due to the fact that these lands were charity, not inheritance, and she thought her husband should manage them, **Abu Bakr** (may Allah be pleased with him) explained that as the Caliph of the Messenger of Allah (peace be upon him), he believed it was his duty to do what the Prophet (peace be upon him) did and manage what the Prophet (peace be upon him) managed. Hence, he said: 'By **Allah**, I will not leave anything the Prophet (peace be upon him) used to do except that I will do it.' **Fatima** then distanced herself from him, and did not speak to him until she passed away. This estrangement opened the door for the Shia sect to spread a great deal of mischief and ignorance. Had they understood the situation as it truly was, they would have acknowledged **Abu Bakr**'s virtue and accepted his excuse, which every person must accept. But they are a misguided faction, a despised group, who cling to the ambiguous matters while leaving the clear and established rulings of the Imams of Islam, including the companions, the successors, and the scholars from all eras and places (may Allah be pleased with them all)."

He also said (p. 252): "She criticized him for this, as she was a woman from the daughters of Adam, who expresses regret as others do, and she is not immune from error, especially when the hadith of the Prophet (peace be upon him) contradicts **Abu Bakr** (may Allah be pleased with him). And we have narrated that **Abu Bakr** (may Allah be pleased with him) reconciled with **Fatima** (may Allah be pleased with her) and she became pleased with him before she passed away."

Hafidh Abu Bakr Al-Bayhaqi narrated: "Abu Abdullah **Muhammad ibn Ya'qub** informed us, **Muhammad ibn Abdul Wahab** narrated to us, **Abdan ibn Uthman Al-'Atki** of Nishapur informed us, **Abu Hamza** narrated from **Ismail ibn Abi Khalid**, from **Al-Shabi**, who said: 'When **Fatima** fell ill, **Abu Bakr** (may Allah be pleased with him) came to visit her and sought permission to enter. **Ali** said: 'O **Fatima**, **Abu Bakr** is seeking permission to enter.' She asked: 'Do you want me to give him permission?' **Ali** replied: 'Yes!' She gave him permission, and he entered and reconciled with her, saying: 'By **Allah**, I did not leave my house, my wealth, my family, and my tribe except seeking the pleasure of **Allah**, His

Messenger, and the pleasure of you, the Ahlul-Bayt.' Then he reconciled with her until she was pleased.'"

This chain is good and strong. It is apparent that **Al-Shabi** heard it either directly from **Ali** or from someone who heard it from him. The scholars of the Ahlul-Bayt acknowledged the correctness of what **Abu Bakr** (may Allah be pleased with him) judged in this matter.

Al-Hafidh Al-Bayhaqi said: **Muhammad ibn Abdullah Al-Hafidh** informed us, **Abu Abdullah As-Saffar** narrated to us, **Ismail ibn Ishaq Al-Qadi** narrated to us, **Nasr ibn Ali** narrated to us, **Ibn Dawud** narrated from **Fudayl ibn Marzuq**, who said: **Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib** said: *"As for me, if I were in the place of Abu Bakr, I would have ruled as Abu Bakr ruled regarding Fadak."*

Then he said (5/253-254): *"The Rafidah (Shia) have spoken in this matter out of ignorance, and they have burdened themselves with what they have no knowledge of, nor has its interpretation come to them. They have involved themselves in what does not concern them. Some of them have attempted to reject the report of **Abu Bakr** (may Allah be pleased with him) regarding what we have mentioned, claiming that it contradicts the Qur'an, citing the verse: {And Solomon inherited from David}* [An-Naml: 16].

*And the verse in which Allah relates the words of **Zakariyya**, who said: {Grant me from Yourself a successor, who will inherit from me and inherit from the family of Jacob, and make him, my Lord, pleasing [to You]}* [Maryam: 5-6].

Their argument is invalid for several reasons:

The first: The statement {And Solomon inherited from David} means that **Solomon** inherited **David** in kingship and prophethood—that is, We made him the successor in what **David** oversaw in rulership, managing the subjects, and judging among the Children of Israel. We also made him a noble prophet like his father. Just as We combined kingship and prophethood for his father, so We granted them to his son after him. The intended meaning is not the inheritance of wealth, because **David**, as mentioned by many exegetes, had many children—some say as many as a hundred. If the meaning were the inheritance of wealth, why would only **Solomon** be mentioned among them? The intended meaning is the inheritance of leadership in prophethood and kingship. That is why the verse says: {And Solomon inherited from David}.

Then, Solomon said: {O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is an evident bounty} [An-Naml: 16], and what follows in the subsequent verses.

We have discussed this matter in detail in our book *At-Tafsir*, providing sufficient explanation, and to Allah belongs abundant praise and gratitude.

As for the story of **Zakariyya**, he was among the noble prophets, and worldly possessions were of little concern to him—so how could it be that he asked **Allah** for a son merely to inherit his wealth? How could this be, when he was a carpenter who earned his livelihood through his own labor, as narrated by **Al-Bukhari**? He did not store more than what was necessary for his sustenance, so why would he ask **Allah** for a son to inherit his wealth, if he

had any? Rather, he asked for a righteous son to inherit from him in prophethood, oversee the affairs of the Children of Israel, and guide them toward righteousness.

For this reason, **Allah** says: {Kaf Ha Ya ‘Ayn Sad. [This is] a mention of the mercy of your Lord to His servant **Zakariyya**, when he called to his Lord with a private supplication. He said: 'My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unblessed. And indeed, I fear the successors after me, while my wife has been barren, so grant me from Yourself a successor, who will inherit from me and inherit from the family of Jacob, and make him, my Lord, pleasing [to You].'}* [Maryam: 1-5].

He said: *{a successor, who will inherit from me and inherit from the family of Jacob}*, meaning prophethood, as we have explained in our *Tafsir*. To **Allah** belongs praise and abundant gratitude.

It was previously mentioned in the narration of **Abu Salama** from **Abu Huraira**, from **Abu Bakr**, that the Messenger of **Allah** (peace be upon him) said: *"A prophet does not leave an inheritance."*

This is a general statement that applies to all prophets.

At-Tirmidhi graded it as *hasan* (good).

In another hadith, the Prophet (peace be upon him) said: *"We, the group of prophets, do not bequeath [wealth]."*

The second argument: The Messenger of **Allah** (peace be upon him) was distinguished from other prophets by rulings that they did not share with him, as we will establish in a separate chapter at the end of the *Seerah*, **if Allah wills**. So even if it were assumed that other prophets could leave an inheritance—which is not the case—then the narration transmitted by those we have mentioned from the Companions, including the four rightly guided Caliphs—**Abu Bakr, Umar, Uthman, and Ali**—clarifies that he (peace be upon him) was specifically distinguished with this ruling apart from others. (5/312)

The third argument: This hadith must be acted upon and its ruling implemented, as was done by the rightly guided Caliphs, and its authenticity has been acknowledged by scholars—whether it was a unique ruling for the Prophet (peace be upon him) or not.

For he (peace be upon him) said: *"We do not bequeath, whatever we leave behind is charity."* This statement could be understood in two ways linguistically:

1. That the Prophet (peace be upon him) was informing about the ruling, whether for himself alone or for all prophets along with him, as previously mentioned—which is the apparent meaning.
2. That he was issuing an instruction, as if saying: *"We do not bequeath because all that we leave behind is charity."* This would mean that his distinction lies in his ability to allocate all of his wealth as charity.

However, the first interpretation is more apparent, and it is the one adopted by the majority of scholars.

And the second interpretation may be strengthened by what has been previously mentioned in the hadith narrated by **Malik** and others from **Abu Az-Zinad**, from **Al-A‘raj**, from **Abu Huraira**, that the Messenger of **Allah** (peace and blessings be upon him) said: *"My heirs will not distribute a dinar. Whatever I leave after the provision for my wives and the wages for my worker is charity."*

This wording is recorded in the *Sahihayn* (Al-Bukhari and Muslim), and it refutes the distortion made by a faction of the **Shia** in their narration of this hadith, where they rendered the phrase *"ما تركنا صدقة"* (whatever we leave is charity) with *nasb* (accusative case), making ما (ma) a negation. But how would they then interpret the beginning of the hadith where he says: *"We do not leave inheritance"?!*

With this version: *"Whatever I leave after the provision for my wives and the wages for my worker is charity,"* their misinterpretation is invalidated. This case is similar to what was reported about some **Mu‘tazilites**, who once recited to a **Sunni scholar** the verse: *{And Allah spoke to Moses directly}* [An-Nisa’: 164], but they pronounced *"Allah"* (الجلالة) with *nasb*, making it the object rather than the subject. The scholar then said to him: *"Woe to you! How will you explain the verse: {Then when Moses came at Our appointed time, and his Lord spoke to him}* [Al-A‘raf: 143]?"*

The point is: It is obligatory to act upon the saying of the **Prophet** (peace and blessings be upon him): *"We do not leave inheritance; whatever we leave is charity,"* regardless of how the wording and meaning may allow for interpretation. For this hadith specifies the general ruling of inheritance mentioned in the Qur’anic verses, and it excludes the **Prophet** (peace and blessings be upon him) from that ruling—either him alone or him along with his fellow **prophets** (peace be upon them).

Al-Hafidh Ibn Hajar, in *Fath Al-Bari* (6/284), said:
*"As for the reason for her (Fatima’s) anger, despite Abu Bakr’s citing of the mentioned hadith, it was because she understood the hadith in a way different from how Abu Bakr did. It seems that she interpreted the generality in the statement "We do not leave inheritance" as being restricted. She believed that the benefits derived from what he left behind in land and property were not prevented from being inherited. However, Abu Bakr held to the general meaning of the hadith. They disagreed on a matter that was open to interpretation. When Abu Bakr remained firm in his position, she refrained from meeting with him. If the hadith of **Ash-Sha‘bi** is authentic, then it resolves the confusion."*

(He refers to the hadith reported by **Al-Bayhaqi**, mentioned earlier: *When **Fatima** fell ill, **Abu Bakr As-Siddiq** came to visit her and sought permission to enter. **Ali** said to her: "O **Fatima**, **Abu Bakr** is asking permission to see you."

She said: "Do you wish that I grant him permission?"

He said: "Yes."

So she permitted him, and he entered and sought her satisfaction. He said: "By **Allah**, I did not abandon my home, my wealth, my family, and my tribe except in pursuit of the pleasure of **Allah**, His **Messenger**, and you, O **Ahl al-Bayt**." Then he continued seeking her satisfaction until she was pleased.)

Ibn Hajar continued:
"It is most appropriate that this is the case, given what is known of her intelligence and strong faith (peace be upon her)."

Refer also to the words of **Shaykh Al-Islam Ibn Taymiyyah** in *Minhaj As-Sunnah* (5/270).

(6) An Important Indication from the Messenger of Allah (peace and blessings be upon him) to Fatima and Ali (may Allah be pleased with them) Regarding the Abandonment of This Inheritance

Imam Al-Bukhari recorded in his *Sahih* (3113) that **Fatima** (peace be upon her) suffered from the hardships of grinding grain with the millstone. When she heard that the **Messenger of Allah** (peace and blessings be upon him) had received captives, she went to him to ask for a servant. She did not find him, so she mentioned it to **Aisha**.

Then the **Prophet** (peace and blessings be upon him) came to visit us while we had gone to bed. When we went to get up, he said: *"Stay in your places."* I felt the coolness of his feet on my chest, then he said: *"Shall I not tell you something better than what you asked for? When you go to bed, say 'Allahu Akbar' (Allah is the Greatest) thirty-four times, 'Alhamdulillah' (Praise be to Allah) thirty-three times, and 'SubhanAllah' (Glory be to Allah) thirty-three times. That is better for you than a servant."*

Mahmoud said: *"This hadith carries a very subtle indication from him (peace and blessings be upon him) to abandon the small comforts of this worldly life and instead prepare for the Hereafter through righteous deeds and acts of devotion, as that is far better."*

Furthermore, **Al-Bukhari** recorded (4433) from **Aisha** (may Allah be pleased with her), who said:

*"The **Prophet** (peace and blessings be upon him), during his illness in which he passed away, called **Fatima** (peace be upon her) and whispered something to her, which made her weep. Then he called her again and whispered something to her, and she laughed.

We inquired about it, and she said: *'The **Prophet** (peace and blessings be upon him) whispered to me that he would pass away in this illness, so I wept. Then he whispered to me again and told me that I would be the first of his family to follow him, so I laughed.'"*

Endnote:

May **Allah** guide our friends, family, and loved ones to the truth and protect them from the lies and deception of the **Shia**. May He grant them firm faith, understanding of the **Sunnah**, and steadfastness upon the path of the **Prophet** (peace and blessings be upon him) and his

righteous **companions**. May He shield them from misguidance and falsehood, and bless them with sincerity and clarity in their religion. **Ameen.**

May my father and mother be sacrificed for Abu Bakr As-Siddiq رضي الله عنه
May my father and mother be sacrificed for Umar ibn Al-Khattab رضي الله عنه
May my father and mother be sacrificed for Uthman ibn Affan رضي الله عنه
May my father and mother be sacrificed for Ali ibn Abi Talib رضي الله عنه
May my father and mother be sacrificed for Talhah ibn Ubaydullah رضي الله عنه
May my father and mother be sacrificed for Az-Zubayr ibn Al-Awwam رضي الله عنه
May my father and mother be sacrificed for Sa'd ibn Abi Waqqas رضي الله عنه
May my father and mother be sacrificed for Sa'id ibn Zayd رضي الله عنه
May my father and mother be sacrificed for Abdur-Rahman ibn Awf رضي الله عنه
May my father and mother be sacrificed for Abu Ubaydah ibn Al-Jarrah رضي الله عنه
May my father and mother be sacrificed for Hamzah ibn Abdul-Muttalib رضي الله عنه
May my father and mother be sacrificed for Khalid ibn Al-Walid رضي الله عنه
May my father and mother be sacrificed for Mu'adh ibn Jabal رضي الله عنه
May my father and mother be sacrificed for Abu Huraira رضي الله عنه
May my father and mother be sacrificed for Anas ibn Malik رضي الله عنه
May my father and mother be sacrificed for Abdullah ibn Mas'ud رضي الله عنه
May my father and mother be sacrificed for Abdullah ibn Abbas رضي الله عنه
May my father and mother be sacrificed for Abdullah ibn Umar رضي الله عنه
May my father and mother be sacrificed for Zayd ibn Thabit رضي الله عنه
May my father and mother be sacrificed for Ja'far ibn Abi Talib رضي الله عنه
May my father and mother be sacrificed for Hudhayfah ibn Al-Yaman رضي الله عنه
May my father and mother be sacrificed for Salman Al-Farsi رضي الله عنه
May my father and mother be sacrificed for Suhaib Ar-Rumi رضي الله عنه
May my father and mother be sacrificed for Bilal ibn Rabah رضي الله عنه
May my father and mother be sacrificed for Abu Dharr Al-Ghifari رضي الله عنه
May my father and mother be sacrificed for Al-Miqdad ibn Al-Aswad رضي الله عنه
May my father and mother be sacrificed for Ubada ibn As-Samit رضي الله عنه
May my father and mother be sacrificed for Ubayy ibn Ka'b رضي الله عنه

And may my father and mother be sacrificed for the Mothers of the Believers رضي الله عنهن:

May my father and mother be sacrificed for Khadijah bint Khuwaylid رضي الله عنها
May my father and mother be sacrificed for Aisha bint Abi Bakr رضي الله عنها
May my father and mother be sacrificed for Hafsa bint Umar رضي الله عنها
May my father and mother be sacrificed for Umm Salamah Hind bint Abi Umayyah رضي الله عنها
May my father and mother be sacrificed for Zaynab bint Jahsh رضي الله عنها
May my father and mother be sacrificed for Umm Habibah Ramlah bint Abi Sufyan رضي الله عنها
May my father and mother be sacrificed for Maymunah bint Al-Harith رضي الله عنها

May my father and mother be sacrificed for Juwayriyyah bint Al-Harith رضي الله عنها
May my father and mother be sacrificed for Safiyyah bint Huyayy رضي الله عنها
May my father and mother be sacrificed for Sawda bint Zam'ah رضي الله عنها
May my father and mother be sacrificed for Zaynab bint Khuzaymah رضي الله عنها

May Allah be pleased with all of them and gather us with them in **Jannah**!